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PROCEEDINGS

OF THE

FORTIETH ANNUAL CONVENTION

OF THE



ONTARIO EDUCATIONAL ASSOCIATION

HELD IN

TORONTO

On the 9th, 10th and 11th April, 1901

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PROCEEDINGS

OF THE

FORTIETH ANNUAL CONVENTION

OF THE

ONTARIO EDUCATIONAL ASSOCIATION

MINUTES OF THE GENERAL ASSOCIATION.

FIRST DAY—EVENING SESSION.

TUESDAY, APRIL 9TH, 1901.

The Convention met in the Public Hall of the Education Department at eight o'clock, the President, Mrs. Ada M. Hughes, in the chair.

Rev. Professor Clark read a portion of Scripture and led in prayer.

Moved by Mr. J. Suddaby, Berlin, seconded by Mr. C. A. Barnes, B.A., London, that the Minutes of the meeting for 1900, having been printed and distributed to the members, be considered as read. Carried.

Mr. John Millar, B.A., Deputy Minister of Education, addressed the meeting instead of Hon. R. Harcourt, Minister of Education.

The President, Mrs. Hughes, delivered her address.

Mr. R. Alexander, of Galt, moved, seconded by Mr. J. Suddaby, of Berlin, that the Report on the Preparation of Teachers be discussed on Wednesday evening instead of Thursday evening, as announced on the programme. The motion was lost.

Mr. F. F. Manley, M.A., Toronto, gave the following notice of motion: That it be an instruction to the Executive Committee that the gathering on the first evening of next year assume the character of a *conversazione*, and that the Minister of Education be respectfully requested to allow the building of St. James' Square to be utilized for that purpose on that evening.

Mr. J. H. Putman, of Ottawa, gave notice that he would, on to-morrow evening, move the following resolution: That in the opinion of this Association it would be in the interests of the teachers of Ontario to have established some scheme of superannuation under the control of the Department of Education.

The meeting adjourned.

SECOND DAY—EVENING SESSION.

WEDNESDAY, APRIL 10TH.

The Convention assembled in the Public Hall of the Education Department, at eight o'clock, the President in the chair.

Rev. William McKee, of Barrie, conducted the devotional exercises.

Professor J. W. Robertson, of Ottawa, addressed the Association on "Manual Training."

Mr. R. H. Knowles, of Hespeler, spoke on "Reminiscences."

Moved by Mr. J. Dearness, of London, seconded by Mr. James McBrien, of Prince Albert, that the thanks of this meeting be tendered to Professor Robertson for his able and interesting address. Carried.

The election of officers resulted as follows:

<i>President,</i>	-	John Henderson, M.A., St. Catharines.
<i>Secretary,</i>	-	Robert W. Doan, Toronto.
<i>Treasurer,</i>	-	W. J. Hendry, Toronto.

Mr. J. H. Putman, of Ottawa, moved, seconded by Mr. E. T. Young, of Hamilton, that in the opinion of this Association it would be in the interests of the teachers of Ontario to have established some scheme of superannuation under the control of the Education Department. Carried.

Moved by Mr. J. H. Putman, seconded by Mr. G. H. Ritchie, of Toronto, that the President-elect of the Association name a committee representing every department of this Association to wait

upon the Minister of Education, at the earliest opportunity, and lay the question of superannuation before the Government. Carried.

Moved by Mr. F. F. Manley, seconded by Mr. G. H. Ritchie, that it be an instruction to the Executive Committee that the gathering on the first evening of next year assume the character of a conversazione, and that the Minister of Education be respectfully requested to allow the buildings of St. James' Square to be utilized for that purpose on that evening. Lost.

The report of the Treasurer was read.

Mr. Charles A. Barnes, B.A., read the report of the Auditors.

Both reports were adopted.

The meeting adjourned.

THIRD DAY—EVENING SESSION.

The Convention assembled at eight o'clock, the President in the chair.

The Rev. Dr. Shaw, of Montreal, read the 8th chapter of Proverbs and led in prayer.

The Secretary read the names of the members nominated by the incoming President as a Committee on Superannuation, viz.: Messrs. J. L. Hughes, J. Squair, L. E. Embree, E. T. Young, C. G. Fraser, W. Wilson, Wm. Scott, A. Odell, C. A. Barnes, J. E. Farewell, Jas. Deacon, J. H. Putman, John Henderson and Miss E. A. Anning.

The Report of the Committee on the Preparation of Teachers was read by Mr. W. Scott, of Toronto.

After discussing the several clauses, the following amended report was adopted:

REPORT.

The following changes, affecting the Public School curriculum and the High School entrance examinations, are recommended by the committee appointed at the 1899 meeting of the Ontario Educational Association:

1. (a) Literature, as a subject of examination, should be discontinued; but it should be taught as a preparation for Reading, to enable the reader to give due expression to the meaning and sentiment of the passage read. The standing of the pupil in this subject should be determined by a report from the teacher to the Board of Examiners.

(b) History, as a subject of examination, should be discontinued. The standing of the pupil should be determined as in literature.

(c) Temperance and Hygiene, including simple lessons on food, drink, diet, clothing, light, ventilation, drainage, exercise, narcotics and stimulants should take the place of Physiology and Temperance. There should be no examination in this subject, but the standing of the pupil should be determined by a report from the teacher to the Board of Examiners, as in Literature and History.

(d) Drawing should be discontinued as a subject of examination. The standing of the pupil should be determined as in Literature, History, and Temperance and Hygiene.

(e) Nature studies should be taught in all the classes, including simple lessons in Elementary Science in Form IV. A syllabus for this work should be prepared for the guidance of teachers. This subject should not be examined upon.

(f) The following subjects should remain as at present: Grammar, Geography, Composition, Dictation, Writing, Arithmetic, Agriculture, Needlework, Domestic Economy, Manual Training, and Oral Reading.

(g) Thus the Entrance Examination would consist of seven subjects: Oral Reading, Grammar, Geography, Composition, Dictation, Arithmetic, and Writing, instead of eleven, as at present—four subjects, viz., English Literature, History, Drawing and Physiology and Temperance, being withdrawn from examination.

(h) The confidential report of the Public School Teacher should be taken into account in determining the standing of the candidate at the Entrance Examination.

(i) The Fifth Form of the Public Schools should be retained for the purpose of imparting a good general education, the main subjects taught being those prescribed for the Elementary Public School Course, and such other subjects as are required as a preparation for ordinary commercial and industrial pursuits. This course, while left largely to the wishes of the people of each locality, should be submitted for the approval of the Education Department.

With regard to the preparation and examination of teachers, the following recommendations are made:

2. (a) The present regulations of the Education Department have prescribed a different course for matriculants and Public School teachers. The effect of this change should be awaited and observed before taking further action.

(b) The questions for these two classes of candidates should be different. The examination of intending teachers should be of such a nature as to test the fulness and accuracy of their know-

ledge of principles as well as of the practical application of these principles in the subjects they are required to teach.

(c) In addition to the History and Literature now prescribed, teachers should be required to have a knowledge of general history, and of the historical development of English Literature.

(d) If Nature Studies and Elementary Science are to be taught in all forms of the Public Schools, every intending teacher should be required to take such a course as will fit him for the due discharge of this part of his duties.

3. The Preliminary Examination papers set for teachers should be practical, fair, simple and explicit. Fifty per cent. of each subject, and sixty per cent. of the aggregate marks should be exacted for pass standing.

4. The terms at the County Model Schools and at the Normal Schools should be lengthened to a year, for the purpose of giving time to discuss and review all the subjects from a pedagogical standpoint.

5. (a) The present arrangement as to the distribution of examination tests being an experiment, results should be awaited before taking action.

(b) The confidential report of the High School teacher should be taken into account in determining the standing of the candidate.

WM. SCOTT,
Secretary.

N. BURWASH,
Chairman.

Adopted April 11th, 1901.

R. W. DOAN,
Secretary O. E. A.

Mr. Alex. Steele moved, seconded by Mr. Chas. A. Barnes, that the retiring President do now leave the chair, and that Mr. J. Squair act as Chairman *pro tem.* Carried.

Moved by Mr. Alex. Steele, seconded by Mr. J. Dearness, that the warmest thanks of this Association be and are hereby tendered to the retiring President of the Association, Mrs. A. M. Hughes, for the dignified, graceful and efficient manner in which she has conducted the business of the Association during the past year, and for the very able, eloquent and inspiring address given by her at the opening meeting on Tuesday last. Carried.

Moved by Mr. R. W. Doan, seconded by Mr. W. J. Hendry, that the thanks of the Association are hereby tendered to the Hon. R. Harcourt, Minister of Education, for the use of the rooms at the

Education Department, and the managers of the daily papers of the city for the full and accurate reports of the proceedings of the Association. Carried.

After the members had joined in singing the National Anthem, the meeting was declared adjourned.

*MINUTES OF THE COLLEGE AND HIGH SCHOOL
DEPARTMENT.*

APRIL 11TH, 1901.

The College and High School Department met at 10 a.m., Thursday, April 11th, 1901, Mr. John Henderson, the President, in the chair.

The President read his address on "Some Defects in our Curriculum."

Mr. W. J. Robertson, M.A., LL.D., read his essay on "The Bible in High Schools." Considerable discussion followed.

Moved by Mr. Embree, seconded by Mr. MacMurchy, and carried, that this College and High School Department, while regretting the ignorance of Biblical History and Literature shown by the youth of our Province, believes that full advantage has not been taken of the present Departmental Regulations in the matter of religious instruction, and hereby pledges its members to render all possible assistance to the clergymen of the Province in carrying out under Departmental Regulations any reasonable and practicable scheme for giving instruction in Biblical History and Literature in the schools of our Province.

Moved by Mr. F. F. Manley, seconded by Mr. R. A. Thompson, and carried, that this department disapproves of the clause in the University Bill which proposes to give Upper Canada College a representative on the Senate of the University of Toronto.

Moved and seconded that the election of officers take place at 2 p.m. instead of at 4 p.m. Carried.

The meeting then adjourned until 2 p.m.

AFTERNOON SESSION.

The election of officers for the ensuing year took place at 2 p.m., and resulted as follows:

<i>President,</i>	-	-	-	-	John Squair, B.A.
<i>Vice-President,</i>	-	-	-	-	J. E. Wetherell, B.A.
<i>Secretary,</i>	-	-	-	-	T. H. Smyth, M.A., B.Sc.

Moved by Mr. Embree, seconded by Mr. Robertson, that considering the great increase of the representatives of other bodies on the Senate of the University of Toronto, and the important relation which the High Schools sustain to the University, the representatives of the High School Masters on the Senate be increased from two to four; and that a deputation composed of Messrs. Squair, Ellis, Burt, Henderson, Crassweller, and the mover and seconder be appointed to wait on the Minister of Education in regard to the matter.

Moved by Mr. Embree, seconded by Mr. Burt, that an Advisory Committee be appointed to present to the Minister of Education and to the University Registrar, the wishes of the High Schools in regard to matters with which they are respectively concerned. Carried.

Moved by Mr. Smith, seconded by Mr. Manley, that the Advisory Committee consist of the Chairmen of the Sections of the College and High School Department. Carried.

Moved by Mr. Smith, seconded by Mr. Burt, that the Vice-President and Secretary of this Department be members of this Advisory Committee. Carried.

Moved by Mr. Embree, seconded by Mr. Strang, and carried

1. That this College and High School Department reiterates its opinion expressed in the resolution passed at its meeting on April 6th, 1899, against the practice of publishing the results of the Departmental Examinations under the names of the several schools and centres.

2. That this Department records its approval of the resolution passed at its meeting on April 19th, 1900, that the High School Regulations be so amended as to make Drill, Calisthenics and Gymnastics optional in Form III., as it is now in Form IV.

3. That the resolution passed by this Department relating to the regulations of the Education Department be presented to the Minister of Education by the Advisory Committee, and those relating to the Senate of the University of Toronto be presented to that body by the High School Representative.

Mr. Embree's paper on "The High School Course as a Preparation for the Professions," was read.

The following resolutions were moved by Mr. Embree:

1. That Regulation 8 (page 58) of the University Calendar for 1898-99 be restored with the substitution of "paper" and "papers" for "subject" and "subjects" in the first and second lines respectively.

2. That Regulation 16 (page 58) of the University Calendar for 1900-01, be amended so that "on each of the authors not less than one-third nor more than one-half of the marks shall be assigned to sight translation.

3. That Latin should be retained as an obligatory subject for teachers' non-professional examinations.

4. That it is desirable to restore the English pronunciation of Latin in our High Schools.

Moved by Mr. Robertson, seconded by Mr. Embree, and carried, that the resolutions arising out of Mr. Embree's paper stand as notices of motion and be put on the printed slip.

Mr. W. S. Ellis then read his paper on "Technical and Manual Training in Schools."

The Department then adjourned.

The following are the representatives of the six sections of the College and High School Department:

<i>Chairman,</i>	-	-	John Squair, B.A.
<i>Secretary,</i>	-	-	T. H. Smyth, M.A., B.Sc.
<i>Moderns,</i>	-	-	John Squair, B.A.
<i>Classics,</i>	-	-	H. J. Crawford, B.A.
<i>Mathematics,</i>	-	-	I. J. Birchard, M.A., Ph.D.
<i>Science,</i>	-	-	E. L. Hill, B.A.
<i>History,</i>	-	-	W. J. Robertson, M.A., LL.B.
<i>Commercial,</i>	-	-	R. H. Eldon.

The following are the six Directors on the Executive of the General Association: Messrs. J. Squair, (*ex-officio*), T. H. Smyth (*ex-officio*), W. J. Robertson, H. J. Crawford, R. H. Eldon and E. L. Hill.

MINUTES OF MODERN LANGUAGE SECTION.

The fifteenth annual meeting of the Modern Language Association of Ontario was held on April 9th and 10th, in the Normal School and Chemical Amphitheatre of the University of Toronto. The President, Mr. W. H. Fraser, occupied the chair.

The first session opened at 10 a.m. on Tuesday, April 9th. The President's address was a review of the progress made in the methods and ideals in teaching modern languages in Germany, England, the United States and Canada during recent years. Mr. E. S. Hogarth read a report of a meeting of the Deutschameri-

kanischer Lehrertag, held at Philadelphia, from the 5th to the 9th of July, 1900.

Mr. W. E. Macpherson read a paper on "The Poetry of Matthew Arnold."

A committee consisting of Mr. W. J. Alexander, Miss Lawler, Mr. F. F. Macpherson, Mr. Marshall, Mr. Marquis, Mr. Radcliffe and Mr. Sykes, was appointed to consider the question of English at University Matriculation.

APRIL 9TH, 2 P.M.

Rev. P. W. Mueller gave an address in German on "Sprachkenntnisse als Mittel zur Geistesbildung."

Mr. W. A. R. Kerr also read a paper on "A Summer Among the *Habitants*."

The following officers were elected for the ensuing year :

<i>President,</i>	-	-	Mr. A. W. Burt.
<i>Vice-President,</i>	-	-	Miss E. M. Balmer.
<i>Secretary-Treasurer,</i>	-	-	Mr. J. Squair.
<i>Councillors,</i>	-	-	Miss M. E. T. Addison, Miss L. L. Jones, Miss A. E. Marty, Mr. W. J. Alexander, Mr. W. H. Fraser, Mr. G. S. Hogarth, Mr. L. E. Horning, Mr. G. M. Jones, Mr. G. H. Needler, Mr. S. J. Radcliffe, Mr. A. Stevenson, Mr. A. W. Wright.

It was resolved that the Executive be authorized to pay the travelling expenses incurred by officers of this Association in attending meetings of the Executive, in so far as this can be done without trenching on the reserve of \$300 now in hand.

Mr. W. C. Ferguson gave notice that he would move at next meeting of this Association that the Constitution be amended so that the number of Councillors be reduced from twelve to six.

WEDNESDAY, APRIL 10TH, 10 A.M.

Mr. R. B. Page read a paper on "Chaucer."

Mr. J. H. Cameron called attention to the "*arrêté*" of the Minister of Public Instruction of France regarding certain changes in French syntax.

Mr. Cameron also read a paper prepared by Mrs. Louise Ryckman Sykes, on "George Meredith."

The Association held its last session, beginning at 2 p.m., in the Chemical Amphitheatre of the University of Toronto.

Mr. J. Squair delivered a lecture on "Church Architecture in Northern France," illustrated by lantern projections.

Mr. G. M. Jones read a paper on "Stephen Phillips."

Miss Alice Willson read a paper on "Edmond Rostand."

Miss L. L. Jones read a paper on "Hermann Sudermann."

MINUTES OF THE NATURAL SCIENCE SECTION.

The first session for 1901, was held in Mr. McIntosh's room, Model School, on Tuesday, April 9th, at 2 p.m., the Vice-President, G. A. Smith, B.A., in the chair.

The Minutes of last year were read and approved. The Secretary explained that because of Professor Wright's absence in Europe, the Honorary President's address of last year had gone into the Proceedings without the proof being read. The proof had failed to reach Professor Wright in time for correction.

W. S. Ellis, B.A., B.Sc., Kingston, then gave the President's address on "Nature Study for Observation and Information, in Public Schools." Mr. Ellis exhibited some books on Nature Study, and also some photographs showing the application of amateur photography to the subject.

The address was received with close attention, and called forth a hearty discussion, in which most of the speakers thoroughly agreed with Mr. Ellis in his view that Nature Study should be properly carried on in all our schools.

It was moved by Mr. G. K. Mills, and seconded by Mr. W. H. Stevens, that Messrs. Ellis, Merchant, Smith, and Professor Coleman, be a committee to devise a plan for presenting the matter of Nature Study to Departments of Education and Agriculture, and that the committee report to-morrow. Carried.

Upon motion of Messrs. Chrysler and Lee, it was unanimously resolved that the President's paper be published in the Proceedings.

Upon motion of Messrs. Cosens and Morgan, Mr. L. H. Graham was appointed press reporter.

Mr. W. H. Jenkins presented the report of the committee appointed last year. The following is the report as amended after a very full discussion.

REPORT OF SPECIAL COMMITTEE ON COURSE IN SCIENCE FOR
HIGH SCHOOLS AND COLLEGIATE INSTITUTES.

To the Members of the Natural Science Association :

The committee appointed to consider a suitable scheme of Science studies for High Schools and Collegiate Institutes beg to recommend :

1. That the High School course in Science be arranged to provide for

- (a) That general knowledge of the more important sciences essential to a liberal and modern culture.
- (b) Fairly thorough courses in the elements of Chemistry and Physics for those who may wish to pursue higher technical courses.
- (c) Substantial courses in Physics and Natural Science for the teachers' non-professional courses.

2. That students taking the general course in our High Schools and Collegiate Institutes be required to pursue some branch of Science during each year of their attendance, and that not less than two hours per week be spent on this work.

3. That students desiring to pursue technical courses, and candidates for matriculation, be allowed to take those branches of Science necessary for their purposes.

4. That candidates for teachers' non-professional certificates should pursue fixed and obligatory courses as follows :

- (a) For Junior Leaving—Physics and Chemistry.
- (b) For Senior Leaving—Physics, Chemistry, and either Biology or Mineralogy and Geology ;

and in addition, candidates for both these certificates should be required to submit evidence of having satisfactorily pursued the courses in Elementary Science provided for the first three years of the General High School course as described hereafter. (Sec. 5.)

5. That two hours per week should be provided for Elementary Science in each of the first three years of the General High School course, but that schools be allowed to complete the courses therein in not less than two years by devoting to them a correspondingly greater time per week ; these courses, in character and extent, to be under local control, subject only to the approval of the High School Inspectors or such other government official as may be appointed for that purpose. That no text-book be used by the pupil in these courses. That in framing these courses due consid-

eration be given to the diversity of interests manifested by young students. The courses should include studies of plants, of animals, of minerals and rocks, of common phenomena, and of the more elementary phenomena usually associated with the study of Physics and Chemistry.

In this connection we would also recommend that a special committee be appointed to draft a suggestive outline of such studies, for the general guidance of teachers and schools.

6. That for the teachers' non-professional Junior Leaving Certificate the present course in Physics be retained, and that the present course in Chemistry should be modified so as to

- (a) Include elementary household chemistry and sanitation;
- (b) Prevent the minute attention to details which characterizes the present work.

7. That for the teachers' non-professional Senior Leaving Certificate

- (a) The present course in Physics, omitting electricity, be retained. [Referred back to committee to draft a course more experimental than mathematical.]
- (b) The present course in Chemistry be retained.
- (c) That Elementary Mineralogy and Geology be permitted as an option—the course to be of the nature outlined by Professor Miller in the Report of the Minister of Education.
- (d) That the course in Biology be as follows:
 - (i) Botany, to include Physiology;
 - (ii) Zoology, as at present.

8. That the present practical examinations in Biology at the Senior Leaving Examination be no longer held, but that the certificate of the principal of the school, endorsed by the inspector, that the work in these subjects has been done practically by the pupil, be accepted by the Department in lieu of the practical examination. The practical examination in Chemistry to be retained.

WEDNESDAY, APRIL 10TH, 10 A.M.

The discussion of the foregoing report was continued through the greater part of the forenoon session.

Upon motion, Messrs. Ellis, Mills and MacMurchy were appointed a committee to draft a suggestive outline of the elementary work in science.

Moved by Mr. Stevens, seconded by Mr. G. A. Smith, that the Committee who drafted the report be asked to present it to the Education Department. Carried.

The Committee on Nature Study presented the following report, adopted on motion of Messrs. Smith and Hill.

Report of Committee on Nature Study.

The Committee beg to report as follows :

That the Committee desire to be authorized (1) To arrange the outlines of a brief and simple course, by way of suggestion to teachers, both as to methods and matter suitable for nature study ; (2) to try to arrange with the Departments of Agriculture and Education to have these printed and distributed to teachers through the inspectors ; (3) to urge these Departments, on behalf of this Association, to use their influence to have time equivalent to fifteen minutes per day, devoted to Nature Study in the Public Schools.

The election of officers resulted as follows :

<i>Honorary President,-</i>	W. Lash Miller, B.A., Ph.D., Toronto.
<i>President, - -</i>	G. A. Smith, B.A., Toronto.
<i>Vice-President, -</i>	G. K. Mills, B.A., Harriston.
<i>Secretary - Treasurer</i> <i>and Representative</i> <i>to College and High</i> <i>School Department,</i>	E. L. Hill, B.A., Guelph.
<i>Councillors - -</i>	M. A. Chrysler, B.A., Toronto Junction; Carl Lehmann, B.A., Toronto; D. Forsyth, B.A., Berlin; J. A. Fife, B.A., Peterboro'; S. C. Lee, B.A., Orangeville.

A resolution from the Toronto Principals' Association was received and approved by the following resolution, unanimously passed :

Moved by the Secretary, and seconded by Mr. W. H. Stevens, that this Association heartily endorses the action of the Toronto Principals' Association, in moving to request the Minister of Inland Revenue to take necessary steps to make the use of the Metric System compulsory in Canada.

The Secretary presented a "Report on some Recent Scientific Books." He exhibited copies of several useful books by Messrs. Heath & Co., including "Plant Life" and "Animal Life," which are referred to by Inspector Seath on page 271 of the Minister's Report, as showing what should be aimed at in science teaching in elemen-

tary High School work. Samples of Messrs. Appleton's "Twentieth Century Text-Books," were also exhibited and very highly recommended as a bright, helpful and modern set of books. Of these, "Animal Life," by Dr. Jordan, and "Plant Studies," by Dr. Coulter, were described as books necessary for every teacher of science in Ontario. *School Science*, the new periodical devoted to science in secondary schools was also commended to the members as a paper calculated to be most helpful.

Owing to the congestion of the programme, due to the lengthened discussion of the Report on Programme of Studies, it was resolved to meet at 1.30 p.m. in the School of Science.

At 1.30 p.m. the newly-elected President, Mr. G. A. Smith, took the chair, and called upon Mr. M. A. Chrysler, who gave a clear account of the electrical plant installed in Toronto Junction High School. The plant consists of a gasoline engine in the basement, running a dynamo powerful enough for projection apparatus, etc. Individual circuits are laid on for the pupils, so that a great variety of work can be satisfactorily done. Mr. Chrysler invited the members to come to see the arrangement which he had found to be highly satisfactory and of moderate cost.

Mr. J. A. Fife, of Peterboro', then gave an interesting address on "A Family of Canadian Birds," illustrating his remarks by prepared specimens. The bird family chosen was the "Woodpeckers," of which Mr. Fife had a very nearly complete set of specimens. The occurrence, habits and range of each species was outlined, largely from personal observation.

The Honorary President, Professor A. P. Coleman, gave an enjoyable and suggestive address on the "History of Lake Ontario." Originally the lake was a river-valley, the St. Lawrence basin at one time being much higher than now. The old Laurentian River poured in at Scarboro' Heights, the highest part of the banks of Lake Ontario. By diagram the various alterations in the outline of the lake were shown, and facts cited to show the great alteration of level that had taken place from time to time during the glacial periods and succeeding milder periods. The speaker drew attention to the clear evidences of change still to be seen in the deposits of shells, etc.

The unanimous thanks of the Association were tendered to Dr. Coleman at the close of his address.

The Association then adjourned to meet with the Mathematical and Physical Section in the Physical Laboratory. Dr. McLennan

gave an experimental lecture, dealing with recent work done in the investigation of leakage in electrical charges, etc. The lecturer was greeted by a large and interested audience, who appreciated very much the effort made to bring before them such a large number of scientific facts in such an attractive manner.

MINUTES OF THE CLASSICAL ASSOCIATION.

TUESDAY, APRIL 9TH, 1901.

The Association met at 10 a.m. in joint session with the Historical Association, the President, Mr. W. S. Milner, in the chair. The programme for the morning consisted of two papers: one by Mr. Milner, entitled "A Review of the Various Causes alleged for the Fall of Rome"; the other by Mr. L. Caesar, B.A., on "Roman Ruins: A Ramble in the Oxford Vacation."*

At the afternoon session, which met at 2 p.m., it was resolved, on motion of Messrs. Coombs and Henderson, that the Minutes of the Association for 1900, as published in the Proceedings, be taken as read. Mr. R. Stoddart, B.A., then read a paper on "The Study of Virgil under the present Curriculum,"* advocating greater attention to the teaching of the literary qualities of Virgil's poetry. The paper was discussed by Messrs. Strang, Hagarty, Robertson and Milner, the general trend of opinion being that while it is desirable to call pupils' attention to this aspect of study, it is objectionable to dwell too much on technicalities, or to make such work a subject for examination questions.

A paper on "Sophocles,"† was contributed by Mr. Percy J. Robinson, B.A., and was followed by some remarks by Professor Hutton on the tragic element in the "Antigone" and the approximation in the "Philoctetes" to Euripides' point of view. Chancellor Furwash pointed out the contribution made to ethical thought by Sophocles in dwelling on the mission of suffering and pain as disciplinary, and the resemblance to the Book of Job and to Isaiah in this regard.

The last paper of the session was by Mr. E. W. Hagarty, B.A., on "Quality vs. Quantity in Teaching Classics."† The point

* This paper is published in part in the Proceedings.

† This paper is published in the Proceedings.

chiefly emphasized was that the overpressure of work to be read in the last of the three years' course prevents Latin from achieving its proper work in preparing students for their subsequent careers. A long discussion ensued, revealing considerable dissatisfaction of a somewhat varied kind. Mr. Kerr and Mr. Colbeck thought a four years' course is needful, though even then the first year is too crowded with work. Messrs. Crawford, Tamblyn and Morrow thought that even under the new curriculum too much is required for matriculation. Mr. Tamblyn condemned the prescription of Nepos, and ascribed much of the trouble existing to the admission of unsuitable material into the High Schools. Mr. Henderson pointed out that all subjects, and not merely Latin, are failing to do their proper work, and considered the difficulty to arise from the lack of recognition of Latin in the earlier part of the examination, the difficulty of the continuous prose set, and the amount of Latin text required. Mr. Strang said that he had considered the reduction recently effected sufficient, and held that the pupils entering from the Public Schools were too often so weak in English as to be unfit for the study of Latin. Miss Fitzgerald recommended the use of suitable reading matter for the lower forms, and Dr. Johnston argued that smaller requirements than are now exacted for matriculation in Latin would be a disgrace to the University. At the suggestion of Professor Hutton, it was resolved to adjourn the discussion until the following day.

In the evening a reunion dinner was held at the Temple Café, at which most of the members in town were present.

WEDNESDAY, APRIL 10TH, 1901.

The Association met at 10 a.m. Mr. S. W. Perry read a paper on "Elementary Instruction in Latin."* In the discussion which followed, Mr. Sliter questioned the statement that Cæsar was intrinsically uninteresting, and told how he had Froude read along with Cæsar. Mr. Little concurred, and thought that interest would always attach to the consciousness of achievement, and that there was a danger of making pupils look upon Latin as too easy. Professor Robertson explained certain peculiar and unsatisfactory features in the text-books recently issued as being due not to the editors' wishes, but to the explicit instructions of the Department, in which matter he was corroborated by Mr. Henderson. Mr.

* This paper is published in the Proceedings.

Perry, in closing the discussion, reiterated his belief that for junior classes Cæsar was generally found to be uninteresting.

Mr. C. S. Kerr then discussed the question of "Greek in the High Schools."

Since the year 1898, he pointed out, the decline in the number of those taking Greek in our secondary schools has been very marked. During the past year there has been a decrease in the number taking it in collegiate institutes of over 20 per cent. The chief reasons for this decline would seem to be as follows:

1. The change in the curriculum, by which Greek is made optional with French or German or Physical Science, instead of being an equivalent to one modern language and physical science.

2. The increase in the number of subjects upon the school course, the result of which is gradually to do away with those subjects which only a few take up.

3. The difficulty of the subject, and the fact that this difficulty has been greatly exaggerated by many.

4. The reluctance in many schools to give Greek a fair amount of attention on account of the small number of students in the classes.

Some remedies suggested by Mr. Kerr were: (1) Let the curriculum be changed so that Greek will have a better position by making it optional with French (or German) and Chemistry. (2) Change the method of taking up the subject by putting less emphasis on prose and much more upon the literature of the language and upon the history and art of the Greek people. (3) Let a simpler text-book for beginners be adopted, such as White's First Greek Book.

The paper was discussed by Messrs. Henderson, Fenton, Milner, Colbeck and Hagarty, and a committee appointed, consisting of Messrs. Robertson, Hagarty, Fenton, Henderson and Kerr, to consider the question and report at the afternoon session whether any action was possible in the matter.

Professor J. C. Robertson, B.A., then read a paper dealing with "One Phase of the Mission of Greece,"* after which the meeting adjourned.

On reassembling at 2 p.m., with the Vice-President, Mr. W. N. Bell, in the chair, it was decided to defer the business part of the session until after the reading of a paper on "Tiberius,"* by Mr. C. V. Bennett, B.A.

*This paper is published in the Proceedings.

The Treasurer's financial statement for the year was read, after which the following were elected to office for the year 1901-2:

<i>Honorary President,-</i>	Prof. J. E. McFadyen, M.A., B.D.
<i>President, - -</i>	W. N. Bell, B.A.
<i>Vice-President, -</i>	C. S. Kerr, B.A.
<i>Secretary-Treasurer,-</i>	J. C. Robertson, B.A.
<i>Councillors, - - -</i>	Miss E. S. Fitzgerald, B.A.; E. W. Hagarty, B.A.; W. A. Kirkwood, B.A.; F. C. Colbeck, B.A.; L. Caesar, B.A.; E. Coombs, M.A., B. Pæd.; W. J. Fenton, B.A.; S. W. Perry, B.A.

Representative on the Committee of the College and

H. S. Department, H. J. Crawford, B.A.

Auditors, - - - Messrs. Fenton and J. D. Morrow.

The discussion on Classics in the secondary schools was resumed from the preceding day, the question of compulsory Latin for teachers being taken up first. After Messrs. Hagarty and Waugh had urged the importance of this subject for teachers, Mr. Strang pointed out that much of the present agitation is due to the unwise action of head masters in forcing pupils into Latin, and urged that the plan adopted a few years ago ought to be given a fair trial.

It was then moved by Messrs. Hagarty and Little that, in the opinion of this Association Latin should, in the interest of culture, be retained as a subject essential to every teacher's education; but that this Association has never advocated making Latin compulsory for every High School student. This was carried with but one dissenting voice.

Moved by Mr. Hagarty, seconded by Miss Fitzgerald, that with a view to popularizing the study of Latin, and making it more effective in the elementary stage, the use of easy Latin sight reading, with suitable texts, be authorized. In the discussion which followed, it was argued by many masters present that the use of supplementary reading in Latin is already permitted by the regulations, but on Miss Fitzgerald's stating that Inspector Seath had ruled otherwise, the motion was carried.

Moved by Mr. Hagarty, seconded by Mr. Coombs, that in view of present conditions, and particularly of time limitations, it is advisable to reduce the prescription of Latin authors for Junior Leaving and Junior Matriculation to fifty chapters of Cæsar, one life of Nepos, and three hundred lines of Virgil. Carried.

Moved by Mr. Strang, seconded by Mr. Crawford, that the paper in Latin composition should furnish a simpler and more comprehensive test of accidence and syntax than hitherto; and that the minimum required for the pass standard be raised. Carried.

The Committee on Greek in the High Schools reported as follows. Your Committee beg leave to recommend:

1. That this Association attempt to secure in the options for Junior Matriculation a position for Greek, which shall give a better equivalent than at present—that is, that Greek be made optional with French (or German) and Physical Science.

2. That a simpler text-book be introduced for beginner's Greek; such a book as White's First Greek Book.

3. That, if possible, a conference be arranged for with representatives of the other departments, especially those of Moderns and Science, for the purpose of discussing the status of Greek in the schools.

This report was, on motion, adopted.

Moved by Mr. Henderson, seconded by Mr. Strang, that in the opinion of the Classical Association it is detrimental to the interests of the High Schools and the University that any other than regularly matriculated students be admitted into the University, except in cases that may have been specially considered, and that the resolution be sent for discussion to the College and High School Department. Carried.

Moved by Mr. Henderson, seconded by Mr. Little, that the following committee be appointed to lay the resolutions passed by the Classical Association, before the Government: Messrs. Hutton, Fletcher, Crawford, Robertson, W. N. Bell, Henderson and Strang. Carried.

As the afternoon was now far advanced, it was found impossible to have the last paper on the programme read this year, and the meeting adjourned at 5 p.m.

*MINUTES OF THE MATHEMATICAL AND PHYSICAL
SECTION.*

TUESDAY, APRIL 9TH, 1901.

The Association met at 2.15 p.m., the President, Mr. R. A. Gray, B.A., in the chair.

The Minutes of the Section for 1900, as printed in the Proceedings were, on motion, taken as read.

Mr. S. Martin was appointed press reporter.

The President then delivered an interesting address on the state of the different studies in the High Schools, dwelling particularly on the mathematical branches and contrasting our schools with those of Germany and elsewhere. At the close of his remarks he made a touching reference to the early and lamented death of Mr. J. H. McGeary, M.A., the Honorary President of the Association. Mr. Manley also spoke in the highest terms of Mr. McGeary, and then moved, seconded by Mr. Geo. Hogarth, that this Association express its deep regret for the loss it has sustained in the death of its Honorary President, and that a copy of this resolution be forwarded to his relatives. Carried.

The drafting of the particular form of the resolution was left to the mover and seconder.

Mr. A. T. DeLury was called upon and read a very instructive paper on "Two Norwegian Mathematicians." He dwelt on the lives and work of Abel and Lie.

After Mr. DeLury had finished, Dr. McLellan and Dr. Glashan, both expressed the pleasure they had in listening to the paper and the latter hoped that it would be printed in the Proceedings.

Dr. Glashan also thought that each year a paper, dwelling on the life of some leading mathematician, should be read.

A communication from the Toronto Principals' Association, *re* the request to the Minister of Inland Revenue, asking him to take the necessary steps to make the use of the metric system of weights and measures compulsory in Canada, was referred to the officers and Executive Committee of the Section to report on.

Mr. C. L. Crassweller read his paper on "Mathematical Studies and Intellectual Growth." He found, after he had prepared his paper, that this title was more suitable than the one appearing on the programme. His remarks were listened to with the deepest attention throughout.

The meeting then adjourned.

WEDNESDAY, APRIL 10TH, 1901.

The Section assembled at 9.40 a.m., the President in the chair.

The Minutes of the previous meeting were read, and, on motion, adopted.

Mr. J. T. Crawford gave an address on the "Concrete Summation of Algebraic Series." He showed how the sum of different series could be graphically represented, and particularly how the "limit" in an infinite series could be made clear to pupils.

Dr. Glashan criticised the method most favorably, and then showed how the Greek mathematicians dealt with the same kind of problems.

Dr. Glashan was then called on, and for over an hour held the attention of the meeting while he discoursed on the Greek idea of number and of the beautiful. This led up to and partly included his particular subject, "The Second Book of Euclid's Elements of Mathematics: a Chapter on the Early History of the Theory of Equations."

Mr. Fessenden not being present to deal with his subject on the "Teaching of Euclid," and no word having been received from him, Dr. Glashan was asked to finish his address.

A discussion on the resolution of the Toronto Principals' Association *re* the Metric System, took place. Finally it was moved by Mr. C. L. Crassweller, that in the opinion of this Association the time has not yet arrived for the introduction into Canada alone of the Metric System, but that it is in sympathy will all efforts to make the pupils of our schools thoroughly acquainted with the system with a view to its successful introduction, as soon as an agreement can be arrived at among the English-speaking nations, and that the Minister of Inland Revenue be requested to supply all the High Schools with standard sets.

This motion was seconded by Mr. E. T. Slemm and carried.

The meeting then adjourned.

The Section assembled in the afternoon at 2.10 o'clock, the President in the chair.

The Minutes of the morning session were read, and, on motion, confirmed.

The election of officers for the ensuing year then took place, resulting as follows:

<i>Honorary President,</i>	-	-	R. A. Gray, B.A.
<i>President,</i>	-	-	I. J. Birchard, B.A., Ph.D.
<i>Vice-President,</i>	-	-	R. Gourlay, B.A.
<i>Secretary-Treasurer,</i>	-	-	H. S. Robertson, B.A.
<i>Councillors,</i>	-	-	A. T. DeLury, B.A., W. E. Rand, B.A., T. Murray, B.A., C. L. Crassweller, B.A., S. Martin, B.A., W. Govenlock, B.A., J. T. Crawford, B.A., R. A. Thompson, B.A.

Mr. W. E. Rand was also nominated for the office of President, but retired in favor of Dr. Birchard.

Mr. J. G. Witton withdrew his name from the list of Councillors.

Dr. Birchard read and fully illustrated his paper on "Quaternions: Fundamental Operations."

Prof. Baker spoke very highly of this paper.

An adjournment was then made to University College, where an experimental lecture on "Recent Advances in Electrical Science" was given by Dr. McLennan. All those present, including the Mathematical and Physical, and also the Natural Science Association, were loud in their praises of this successful and highly instructive lecture.

The meeting then adjourned.

R. GOURLAY, *Secretary.*

MINUTES OF HISTORICAL SECTION.

TUESDAY, APRIL 9TH, 1901.

At 10 a.m. a joint meeting was held with the Classical Association, the President, Mr. W. S. Milner, M.A., in the chair.

The President gave "A Review of the Various Causes Alleged for the Fall of Rome."

Mr. L. Cæsar, B.A., followed with a paper on "Roman Ruins: A Ramble in the Oxford Vacation."

At 2 p.m. Mr. W. J. Robertson, M.A., took the chair, in the absence of the President.

Mr. T. G. Marquis, M.A., contributed a paper on "The Romantic Element in the Teaching of History."

Messrs. Robertson, Wrong, Casselman, Carstairs, and Miss Spence took part in the discussion which followed.

WEDNESDAY, APRIL 10TH.

The meeting opened at 2 p.m., with the President in the chair.
The election of officers was held, with the following result:

President, - - - A. C. Casselman, Toronto.
Vice-President, - - - Rev. Oswald Rigby, M.A., Toronto.
Secretary-Treasurer, - J. S. Carstairs, B.A., Toronto.
Councillors, - - - Miss Nellie Spence, Toronto; Miss Alice Kelso, London; Miss Janet Carnochan, Niagara; W. S. Milner, M.A., Toronto; Adam Carruthers, M.A., Toronto; Adam Shortt, M.A., Kingston; G. M. Wrong, M.A., Toronto; Wm. Houston, M.A., Toronto; William C. Michell, B.A., Toronto.

Representative to College and High School Department: W. J. Robertson, M.A., St. Catharines.

Rev. Oswald Rigby, M.A., read a paper on "King Alfred: His Life and Times."

Mr. J. S. Carstairs, B.A., followed with a paper on "The Culture Value of History."

Mr. William Houston, M.A., contributed a paper on "The Quebec Act, 1774."

The meeting then adjourned.

WILLIAM C. MICHELL,
Secretary.

MINUTES OF COMMERCIAL SECTION.

TORONTO, TUESDAY, APRIL 9TH, 1901.

The meeting was called to order at 2 p.m., by Mr. J. S. Black, B.A., the Vice-President.

The Minutes of the meeting of 1900 were read and approved.

"Commercial Education in our Institutes, and its Objects." W. C. Eddis, F.C.A., Toronto.

"Business Laws that our Boys should Learn at School." A. G. Henderson, B.A., Whitby.

"Interest." J. H. Packman, B.A., Owen Sound.

"Money and its Substitutes." Wm. Ward, B.A., Kingston.

WEDNESDAY, APRIL 10TH, 1901.

Messrs. J. A. Harper, B.A., and R. S. Simpson B.A., were appointed auditors.

Mr. A. S. Laing was appointed press reporter.

Election of officers for 1902:

<i>President</i> , - - -	J. S. Black, B.A., Chatham.
<i>Vice-President</i> , - -	E. E. C. Kilmer, Aylmer.
<i>Secretary-Treasurer</i> , -	J. A. Harper, B.A., Guelph.
<i>Councillors</i> , - - -	Miss C. Bridgman, B.A., Streetsville; Miss K. Richardson, B.A., Brockville; Mr. A. S. Laing, B.A., St. Catharines; Mr. R. S. Simpson, B.A., Collingwood; Mr. T. E. Breckenridge, B.A., Orillia; Mr. J. H. Packman, B.A., Owen Sound.

The Report of the auditors was received and adopted.

Mr. R. H. Eldon, B.A., was appointed the representative to the Executive of the College and High School Department.

"Which Should be Taught first: Single or Double Entry Book-keeping?" G. S. Johnston, B.A., Hamilton.

The Secretary was directed to call the attention of the Minister of Education to the resolution *re* Stenography sent to him by this Section in 1899.

A vote of thanks was tendered the retiring Secretary for his services during the past year.

E. E. C. KILMER,
Secretary.

MINUTES OF PUBLIC SCHOOL DEPARTMENT.

TUESDAY, APRIL 9TH, 1901.

This Department of the Ontario Educational Association met in the Gymnasium of the Model School on the above date, President E. T. Young in the chair.

The meeting was opened by the President, with Scripture reading and prayer.

Mr. A. Weidenhammer, Waterloo, was appointed minute secretary, and Mr. R. J. Brown, Ottawa, was appointed press reporter.

The reports of the various committees were then received.

The Treasurer's report showed a deficit of \$2.75. This report was referred to the auditors.

Mr. J. W. Hendry and Mr. A. A. Jordan were appointed auditors.

The Secretary, Mr. Chas. G. Fraser, presented his report of the year's business.

The Committee on Variant Spelling then presented its report printed. It was discussed by Messrs. Musgrove, Lochheed, Weidenhammer, Brown, McAllister, Gray, Ward, Fraser, Jordan, Slemmon, Hill and Miss Kunss.

Moved by Mr. A. A. Jordan, seconded by Mr. J. A. Hill, that Messrs. Musgrove, McAllister and Gray be a committee to report on the report of the Committee on Spelling.

Moved in amendment by Mr. L. T. Lochheed, seconded by Mr. S. McAllister, that the original committee be increased by adding the names of Messrs. Jordan, Musgrove, Gray and McAllister.

Mr. Jordan withdrew his motion, and the amendment became the motion and was carried. The committee was requested to report on Wednesday morning.

The Secretary, Mr. Chas. G. Fraser, reported on the work of the Committee on Entrance Literature as follows:

PROPOSED LESSONS FOR MEMORIZATION.

Entrance Examination.

NO.	LESSON.	TITLE.	PAGE.
1	2	I'll Find a Way or Make It.....	22
2	19	The Death of the Flowers	67
3	31	To Mary in Heaven	97
4	32	Flow Gently, Sweet Afton	98
5	39	Psalm of Life	119
6	40	Ring Out, Wild Bells	121
7	46	Lead, Kindly Light	145
8	60	To a Skylark	187
9	73	The Three Fishers.....	220
10	105	Elegy Written in a Country Churchyard.....	331

PROPOSED ENTRANCE LITERATURE LESSONS.

Year I.

NO.	LESSON.	TITLE.	PAGE.
1	1	Tom Brown	17
2	34	The Death of Little Nell	100
3	2	I'll Find a Way or Make It	22
4	10	The Barefoot Boy	43
5	51	The Heroes of the Long Sault	155
6	8	The Battle of Hastings	37
7	38	The Discovery of America	115
8	46	Lead, Kindly Light	145
9	14	Lament of the Irish Emigrant	52
10	11	The Evening Cloud	45
11	33	The Skylark	99
12	64	Ye Mariners of England	193
13	102	The Merchant of Venice, I.	311
14	104	“ “ “ II.	321
15	26	From “The Deserted Village”	80
16	95	The Forced Recruit at Solferino	287
17	101	Scene from “King John”	306
18	105	The Elegy	331

Year II.

NO.	LESSON.	TITLE.	PAGE.
1	1	Tom Brown	17
2	4	The Little Midshipman	25
3	42	Lady Clare	128
4	5	Pictures of Memory	31
5	51	The Heroes of the Long Sault	155
6	8	The Battle of Hastings	37
7	68	The Heroine of Verchères	201
8	73	The Three Fishers	220
9	31	To Mary in Heaven	97
10	23	On His Own Blindness	73
11	60	To a Skylark	187
12	92	Edinburgh After Flodden	277
13	84	King Richard and the Nubian, I.	251
14	86	“ “ “ II.	259
15	26	From “The Deserted Village”	80
16	69	The Changeling	205
17	98	National Morality	295
18	105	The Elegy	331

Year III.

NO.	LESSON.	TITLE.	PAGE.
1	4	The Little Midshipman	25
2	12	The Truant	46
3	37	The Bell of Atri	111
4	24	The Face Against the Pane	74
5	51	The Heroes of the Long Sault	155
6	27	The Battle of Bannockburn	84
7	68	The Heroine of Verchères	201
8	61	She Was a Phantom of Delight	188
9	31	Flow Gently, Sweet Afton	98
10	..	Night	302
11	103	To a Skylark	317
12	87	The Song of the Shirt	263
13	18	The Vision of Mirza, I	63
14	20	“ “ II	68
15	50	The Prairies	151
16	40	Ring Out, Wild Bells	121
17	96	Canada and the United States	289
18	105	The Elegy	331

Year IV.

NO.	LESSON.	TITLE.	PAGE.
1	12	The Truant	46
2	34	The Death of Little Nell	100
3	52	Jacques Cartier	161
4	16	The Humble Bee	60
5	51	The Heroes of the Long Sault	155
6	27	The Battle of Bannockburn	84
7	38	The Discovery of America	115
8	74	Song of the River ..	221
9	19	The Death of the Flowers	67
10	66	Before Sedan	199
11	76	The Landing of the Pilgrims	229
12	35	Resignation	105
13	79	The Capture of Quebec	233
14	75	The Conquest of Bengal	222
15	50	The Prairies	151
16	94	The Ride from Ghent to Aix	285
17	91	Robert Burns	275
18	105	The Elegy	331

The Education Department had ignored the selections of the committee, but had accepted the principles involved by issuing a new series of selections.

Moved by Mr. J. A. Hill, seconded by Mr. R. J. Brown, that the report of the committee be received and incorporated in the

Minutes, and the thanks of this Department be tendered the members for their work. Carried.

The President reported that no action had been taken in the matter of appointing a Committee on "Reading Matter for a New Set of Readers," owing to a lack of funds in this Department.

Mr. Geo. M. Ritchie, Toronto, spoke very favorably of a "Modern Phonic Primer," published by Messrs. Morang & Company.

Moved by Mr. Ritchie, seconded by Mr. Jas. R. Bulmer, that a committee be appointed to examine the Modern Phonic Reader, published by Morang & Company, and to suggest that a report be made as to whether this Department should favor its authorization. Carried.

The President said that he would name the committee at the opening of the afternoon session.

Mr. Samuel McAllister, Toronto, gave notice that he would introduce the following motion:

That with the view of furthering the introduction of the Metric System of Weights and Measures into practical use in Canada, it should form part of our Public School curriculum.

Mr. R. J. Brown, Ottawa, gave notice of the following motion:

Whereas it is important, owing to present conditions, that the Public School teachers of Ontario should unite for purposes of mutual protection, and whereas such a movement can best proceed from the Provincial Convention of Public School teachers, and whereas to this end this Convention must be made a representative body, it be resolved,

1. That it is desirable that at meetings of the Public School Department of the Ontario Educational Association, upon demand of five delegates, a strictly delegate vote be taken.

2. That the Convention so constituted should make an effort to impress its importance as a deliberative body upon those County Associations not sending delegates.

Mr. J. S. C. Adamson, Lindsay, gave notice of motion

That for the purpose of considering ways and means in which a union of Public School teachers of Ontario may be formed, a committee of five members be appointed from this Association, and that their report be laid before this Department at its meeting of 1902.

The report of the auditors was then received and adopted.

The meeting adjourned till 2 p.m.

AFTERNOON SESSION, APRIL 9TH.

The afternoon session was opened by the President introducing Dr. McCabe, of Ottawa, as chairman for this session, which was a joint meeting of the Public School, Inspectors', and Training Departments.

The President named Messrs. Geo. M. Ritchie, Toronto; Thos. Shillinglaw, Seaforth; D. M. Eagle, Windsor; Miss Ida A. Kunss, Walker's; and Miss R. Berry, Hamilton, a committee to examine Morang's Primer, and any others that might be submitted, and to report to the Public School Department.

Mr. William Linton, Galt, introduced the subject, "Should Minors be Licensed to Teach in our Public Schools?" (See special paper.)

Owing to illness, Mr. J. Coyle Brown could not be present, so Mr. A. A. Jordan, Prescott, took up the subject and gave a very interesting address.

Moved by William Linton, seconded by A. Weidenhammer, that in the opinion of this Association the age of granting certificates to teachers should be raised to twenty-one, the same to take effect as soon as practicable.

Moved in amendment by Inspector J. E. Tom, seconded by Inspector Rev. Thos. McKee, that the Minister of Education be requested to change the ages for granting certificates so that an assistant certificate be granted to candidates of eighteen years of age, a certificate to teach a one-roomed school at nineteen years of age, and a certificate to teach in any school at twenty years of age.

This question was discussed by Inspectors McKee, J. E. Tom, W. J. Summerby, T. A. Craig, Messrs. Chas. G. Fraser, A. Weidenhammer, Wm. Linton, — Wallace, Inspector J. Dearness, Inspector W. F. Chapman, R. H. Knowles, Samuel McAllister, Inspector Campbell, and Inspector J. H. Knight.

The amendment was lost, and the original motion was carried with but one dissenting voice.

The meeting then adjourned.

WEDNESDAY, APRIL 10TH, 1901.

The Public School Department was called to order promptly at 9 a.m., in the Gymnasium of the Model School.

The President, E. T. Young, opened the meeting, with Scripture reading and prayer.

The minutes of the first day's sessions were then read and adopted.

Mr. R. J. Brown introduced the motion of which he had given notice at the first day's session.

The motion was discussed by Messrs. A. Weidenhammer, Chas. G. Fraser, R. J. Brown, T. G. Baker, O. S. Hicks, F. W. Moore, Miss Ida Kunss, Mr. W. D. Spence, Miss Davidson, and Messrs. W. B. McEwen, D. Young, and P. H. Harper.

Moved in amendment by Mr. D. Young, seconded by Mr. F. W. Moore, that delegates, on the request of five of their members, be allowed a strictly delegate vote on any motion previously discussed by the County Associations they represent. Amendment carried by a large vote.

Mr. S. McAllister's motion in regard to the introduction of the metric system of weights and measures was next taken up. It was seconded by Mr. L. Rees, Toronto, and was carried unanimously.

The discussion of the report of the Special Committee of 1899-1900 on "The Preparation of Teachers" was then proceeded with.

Moved by Mr. J. A. Hill, seconded by Mr. J. S. A. Boyd, that the report be considered clause by clause. Carried.

The report was then discussed by Messrs. Moore, Rees, Spence, McAllister, Shortill, Linton and McMinnie.

Moved by Mr. S. McAllister, seconded by Mr. L. Rees, that *clause (a)* be amended as follows: Striking out all words after the word "taught" as far as the word "read," and introducing the word "still" after the word "should."

Moved in amendment by Mr. Linton, seconded by Mr. Fraser, that *Section 1, clause (a)* be struck out. Amendment was carried.

Moved by Mr. H. Gray, seconded by Mr. Fraser, that the first line of *clause (b)* be struck out, and the words "in History" be written after the word "pupil" in line 2.

This question was discussed by Messrs. Rees, Fraser, Moore, Linton, and Bennett. The motion was lost.

The programme was then proceeded with.

President E. T. Young, Hamilton, gave his address, Vice-President Moore, of Dundas, occupying the chair.

Moved by Mr. L. Rees, seconded by Mr. J. A. Hill, that the President's address be printed in the Minutes. Carried.

Moved by Mr. D. Young, seconded by Mr. S. Y. Taylor, that the President's paper be referred to a committee consisting of Messrs. Moore, Fraser, Rees and the President for careful consideration, in order to devise means as to how his suggestions might be carried out. Carried.

The President nominated the following as a Committee on Resolutions: Messrs. W. F. Moore, Dundas (Convener); H. D. Spence, St. Mary's; S. K. Fallis, Toronto; H. G. Beaton, St. Catharines; A. Weidenhammer, Waterloo; O. S. Hicks, Bayside.

The election of officers was then proceeded with.

Moved by Mr. W. D. Spence, seconded by Mr. L. T. Lochheed, that Mr. F. W. Moore, Dundas, be President.

Moved by Mr. A. W. Musgrove, seconded by Mr. S. Y. Taylor, that Mr. E. W. Bruce, M.A., Toronto, be President.

Mr. Moore was elected.

Moved by Mr. J. Bennett, seconded by Mr. F. W. Moore, that Mr. E. W. Bruce be Vice-President. Carried.

A contest between Mr. Chas. G. Fraser and Mr. H. Gray, for the office of Secretary, resulted in the re-election of Mr. Fraser.

Mr. Wm. Linton, Galt, was elected Director, and Mr. H. Gray, Toronto, Treasurer, by acclamation.

Messrs. David Young, Guelph, W. D. Spence, St. Marys, and S. Y. Taylor, Paris, were elected members of the Executive Committee.

A resolution from the Inspectors' Department, introduced by Inspector Embury, of Brampton. The consideration thereof deferred until the afternoon session.

WEDNESDAY AFTERNOON—2 O'CLOCK.

A joint meeting of the Public School, Inspectors', and Training Departments was held in the gymnasium of the Model School, and was presided over by Mr. E. T. Young, the President of the Public School Department.

On motion of the Departments, Dr. J. A. McLellan, M.A., was given unlimited time to discuss his subject, "The Ethical Content of Literature, and How to Make the Most of It."

Dr. McLellan then took up the subject.

Moved by Mr. F. W. Moore, seconded by Inspector James McBrien, that the thanks of the Association be tendered to Dr. McLellan for his able address. Carried.

Mr. Moore then introduced the subject, "Public School Text-books." (1) Ideal Texts; (2) Our Present Texts; (3) Who should prepare Public School Texts? (See special paper.)

Mr. Black also read a paper on the question of text-books.

At the conclusion, Mr. Moore moved, seconded by Inspector Embury, that in the opinion of this Association, Public School text-books should be prepared on the competitive plan, and a

committee composed of Normal School masters, Model School masters, Public School teachers, Public School inspectors, and Public School trustees, should be authorized to determine the merits of the book submitted.

Moved in amendment by Inspector W. F. Chapman, seconded by Mr. L. T. Lochheed, that the following resolution, submitted by the Inspectors' Department, be an amendment to the motion made by Mr. Moore :

Moved by Inspector Allan Embury, seconded by Inspector J. H. Knight, that in the opinion of this Department (Public School Inspectors') no text-book, and no new edition of any text-book now in use, shall be authorized for use in the Public Schools of this Province without first having been subject to review and amendment by a committee composed of representatives from the following departments of the Ontario Educational Association : Public School teachers, Normal School teachers, Model School teachers, Public School inspectors, and School Trustees. Carried.

The inspectors present consented to strike out the words " High School masters " in their resolution, and then Mr. Moore withdrew his motion, and the resolution from the Inspectors' Department, as amended, became the motion and was carried.

Mr. John Dearness then took up the subject " Nature Study," and by resolution of the meeting his paper was to be printed in the Minutes of the Association.

On motion of the Association, a hearty vote of thanks was tendered Mr. Dearness for his admirable paper. .

Inspector J. S. Deacon submitted the following motion, which was carried :

Moved by Inspector J. S. Deacon, seconded by Inspector D. Robb, that this joint meeting of Public School teachers, the Training Department and Public School inspectors, heartily approve of the action of the Minister of Education in providing travelling libraries for the newer sections of Ontario; and we hereby request him to extend this good work to the older sections, by securing an appropriation that will enable him to supplement any sums spent by rural school boards for school libraries, by a grant equal to any sums raised by local effort for that purpose.

The meeting then adjourned till 9 a.m. Thursday.

THURSDAY, APRIL 11TH, 1901.

This Department was called to order at 9 a.m. in the Gymnasium of the Model School.

Meeting was opened by Scripture reading and prayer.

The Minutes of Wednesday's sessions were read and adopted.

Mr. A. H. Musgrove, Wingham, then introduced the question, "Are not the most of the Regulations issued by the Education Department, since the institution of the Educational Council, merely in the interests of the University?"

The subject was then discussed by Messrs. Chas. G. Fraser, E. W. Bruce, W. B. McEwen and H. Gray.

Mr. J. Bennett submitted the report of the deputation that awaited on the Honorable the Minister of Education, regarding the resolutions passed by this Department in 1900. (See Report.)

Moved by Mr. J. Bennett, seconded by Mr. F. W. Moore, that the report of the deputation be received and adopted. Carried.

It was then moved by Mr. J. Bennett, seconded by Mr. F. W. Moore, that the report of the committee on changes affecting the Public School curriculum and High School Entrance examinations be now considered. Carried.

Moved by Mr. H. Gray, seconded by Mr. Chas. G. Fraser, that *Section 1, Clause (b)* be struck out.

This motion was discussed by Messrs. H. Gray, J. Bennett, E. W. Bruce, F. W. Moore and Wm. Linton. The motion was carried.

Moved by Mr. Bennett, seconded by Mr. E. W. Bruce, that *Section 1, Clause (d)* be amended as follows: That drawing be discontinued as a subject of examination, the standing of the pupil in this subject being determined by a report from the teacher to the Board of Examiners.

Moved in amendment by Mr. Chas. G. Fraser, seconded by Mr. J. A. Harper, that *Section 1, Clause (d)* be struck out. Amendment lost.

The motion was carried by a small majority.

Mr. Chas. G. Fraser then read a paper on, "Should the Bible be a Text-book in our Public Schools?"

The proposals made in the paper were discussed by Messrs. W. D. Spence, H. Gray, Geo. M. Ritchie, F. W. Moore, President E. T. Young, D. Young, S. McAllister and J. Bennett.

It was then moved by Mr. Chas. G. Fraser, seconded by Mr. David Young, that while we recognize that there are difficulties

in the way of introducing the Bible as a text-book into our Public Schools, yet we are in accord with the principle. Carried.

Reports of Special Committees were then received.

Mr. L. T. Lochheed, M.A., presented the report of the Committee on Variant Spelling.

Moved by Mr. McAllister, seconded by Dr. Hamilton, that Clauses 1, 2, 3, 4, 7 and 9 be passed. Carried.

Moved by Mr. Bruce, seconded by Mr. Morgan, that with words like "advertise" the form "ise" be struck out. Carried.

Mr. Lochheed then read through the list, giving the recommended form of spelling as decided by the committee. (See "Report on Variant Spelling.")

Moved by Mr. Lochheed, seconded by Mr. Brown, that the report of the Committee on Variant Spelling be adopted and presented to the General Association at the evening session. Carried.

The meeting then adjourned till 2 p.m.

AFTERNOON SESSION.

Mr. J. S. A. Boyd discussed the question of "How can we secure desirable changes in our Public School regulations?" (See special paper.)

Moved by Mr. Geo. M. Ritchie, seconded by Mr. H. Gray, that Mr. Boyd's paper be printed in the Minutes of the proceedings. Carried.

Mr. J. S. C. Adamson's motion, notice of which had been previously given, favoring the formation of a Teachers' Union, was introduced, discussed and carried.

Mr Fraser moved, seconded by Mr. Geo. Thompson, that Messrs. E. T. Young, J. S. C. Adamson, W. B. McEwen, T. G. Baker and W. D. Spence be a committee to inquire into the feasibility of the scheme proposed by Mr. Adamson, and to report progress at the meeting of this Department in 1902.

Mr. Geo. M. Ritchie then presented the report of the Committee on the Primers submitted to them. (See Report.)

Moved by Mr. Ritchie, seconded by Miss Kunss, that the report of the committee be received and adopted.

The report was then discussed by Messrs. Gray, Lochheed and Weidenhammer.

Moved in amendment by Mr. L. T. Lochheed, seconded by Mr. A. Weidenhammer, that a committee be appointed to examine different series of phonic lessons submitted for competition, and if

possible to combine the best elements found in each, and to advise which should be recommended by this Department for authorization.

The amendment was discussed by Messrs. Moore, Lochheed, Spence, Fraser, Shillinglaw, Ritchie and Miss Kunss.

The amendment was carried.

Moved by Mr. Gray, seconded by Mr. Lochheed, that the thanks of this Department be tendered to the members of the committee for the work they had done. Carried.

Moved by Mr. Gray, seconded by Mr. Lochheed, that the President-elect appoint the committee. Mr. Moore declined.

Moved by Mr. W. J. Hendry, seconded by Mr. H. Gray, that the President appoint the committee. Carried.

The report of the Committee on Resolutions was submitted by Mr. Chas. G. Fraser.

Striking out Resolutions 12 and 15 of those passed by this Department in 1900; omitting Resolutions 13 and 14, and substituting for Resolutions 6, 17 and 22 the resolutions on related subjects passed at this meeting of this Department.

Moved by Mr. Fraser, seconded by Mr. Gray, that the report of the committee be received and adopted.

Moved in amendment by Mr. Weidenhammer, seconded by Mr. David Young, Guelph, that Resolution 6 be struck out. Amendment carried.

Moved in amendment by Mr. Bulmer, seconded by Mr. Bennett, that Resolution 3 be struck out. This was discussed by Messrs. Bulmer, Fraser and E. T. Young. Amendment was lost.

Moved in amendment by Mr. Bennett, seconded by Mr. D. Young, that Resolution 12 be re-inserted. This was discussed by Messrs. Young, Bennett, Gray, E. T. Young and Spence. Amendment was carried.

The report as amended was then adopted.

Section 1, Clause (c) of the report of the Special Committee appointed in 1899 was then taken up.

A deputation from the Provincial W. C. T. U. was introduced. Mrs. Rutherford addressed the Association on *Clause (c)* of the report, and made a strong plea to retain the subject of Physiology and Temperance on the curriculum as a subject for examination.

Mrs. Mary H. Hunt, Boston, National and International Superintendent of Scientific Temperance Instruction in the W. C. T. U. also gave an address on this subject.

Clause (c) was then proceeded with.

Moved by Mr. Geo. M. Ritchie, seconded by Mr. J. Bennett, that *Clause (c)* remain unchanged.

The question was discussed by Messrs. Ritchie, Bennett, Widenhammer, Bruce, E. T. Young, Gray, Fraser, Rees and Mrs. C. B. Bigelow, Canadian Superintendent Scientific Temperance Instruction of the W. C. T. U.

Moved in amendment by Mr. Gray, seconded by Mr. Fraser, that *Clause (c)* be struck out. The amendment was carried by a good majority.

Mrs. McKee, Barrie, President of the Ontario W.C.T.U., gave a short address, thanking the Association for its support.

Moved by Mr. E. T. Young, seconded by Mr. R. J. Brown, that the other clauses be referred to the evening meeting for discussion. Carried.

Moved by Mr. Fraser, seconded by Mr. Spence, that the regular allowances and accounts made by this Department be passed. Carried.

Votes of thanks were passed to the retiring officers, and to the Minister of Education for having the Report on Variant Spelling printed.

The meeting then adjourned.

CHAS. G. FRASER,
Secretary.

REPORT OF COMMITTEE ON "PHONIC PRIMER."

The committee appointed to consider text-books beg to report that they have examined "The Modern Phonic Primer," and consider it very suitable for pupils in the early stages of their education (First Book work), and they would strongly recommend it to the favorable consideration of this Department (Public School Department O.E.A.).

The special points of the book being:

1. The possibility of seat-work for the pupils in writing, drawing and coloring, thereby saving time and labor to the teacher.
2. The forms of the letters being given uniformly in script.
3. The thoughts in the lessons being within the reach of the youthful minds and the language used being such as they are capable of using.

4. The illustrations being attractive, referring to real life and tolerably true to nature.

For these reasons we would recommend that the Education Department be urged to authorize the book for use in the Public Schools.

GEORGE M. RITCHIE,

Convener of Committee.

The report was amended.

REPORT OF COMMITTEE ON "VARIANT SPELLINGS."

The work of preparing a list of variant spellings, which was intrusted to your committee at the last meeting of this Department of the O.E.A., has required much more time than was expected; but the difficulties which arise in this connection, in our educational work render it absolutely necessary that some such list as we now present be prepared at once and adopted.

When an examiner, at the Education Department, marks the spelling of a pupil's papers according to his own whims, prejudices, or preconceived notions, an injustice is done to both pupil and teacher; and from what we know of the way examinations are conducted, we are of the opinion that such is no very rare occurrence.

The preparation of a list of variant spellings and the recommending of certain forms is no new work. Such lists are to be found in all the important dictionaries; and each new work published presents a more extensive list, the "Standard" giving nearly eighteen hundred.

British and American Philological societies, as well as Geographical and Scientific societies, have published such lists. Each deals with that part of the work which pertains to its own sphere, and aims at not merely uniformity, but the indicating of the accepted pronunciation of the word by its form. Excellent work has been done by the U. S. Board of Geographic Names, with which the British Admiralty department and the U. S. Navy department have been in accord; and in addition Scripture names have been dealt with in the Revised Version.

Sir William Hunter has accomplished an important work in the Romanizing of the place-names of India, and Hepburn and his coadjutors have done like work with Japanese names; but as yet no one has produced a complete list of the aboriginal names of North America—names which are so important to us.

A complete list would include almost 20,000 words and such a list, with suitable notes, comments and explanations of a philologic nature, might be undertaken by the Education Department and would be a valuable book of reference for both teachers and students. But, considering that too voluminous for the present report, we have included only such words as occur frequently in general literature and in the Ontario Readers, and also a few geographic names. This list might be made more nearly complete for the next meeting of this Association by the teachers of the province co-operating in the work and communicating with the secretary of this department. We have included in our list none but those sanctioned by respectable usage, and have avoided all capricious or whimsical forms.

Every large printing establishment has its "Rules of the Office," containing the spelling to be followed, and to which each compositor must conform while he remains in that office. This list contains certain broad rules covering certain classes of words of variant spelling, and is supplemented by a word-list embracing individual words. Such a list we would suggest for each school, carefully chosen by some responsible person or persons connected with the school. The schools of a township, of a county, or of the whole province, might unite on such a list and the result would be very desirable. This list would be something like the following:—

RULES OF THE SCHOOL.

1. Write "e" for "æ" and "œ."
2. Omit "u" in "-our," as "honor."
3. Do not double the consonant in the weak syllable of a verbal derivative, as "traveler".
4. Such dissyllables as end in "re," as centre, fibre, metre, etc., should be spelled center, fiber, meter.
5. Scripture names as in Revised Version.
6. Omit apostrophe from such names as St. Marys, St. Catharines.
7. Word list:—

abetter	agast	ambassador	atheneum
abridgment	altho	appareling	ax
accouter	aluminum	arbor	ay (<i>yes</i>)
acknowledgment	analyze	archeology	aye (<i>ever</i>)
advertize	anemia	ardor	
adz	Algonkin	armor	balk

baptize	connection	envelop	homeopathy
bark	coquet (<i>verb</i>)	epaulet	homonym
barreled	coquette (<i>noun</i>)	epilog	honor
bazaar	cottar	equaled	hoveler
behavior	councilor	esophagus	humor
belabor	counselor	Eskimo	hydrid
benefited (<i>ing</i>)	conservater	Eskimos	hydroxid
benzin	creasote	esthetic	
bequeathe	curtesy	etiquet	idolize
beveled	curtsy		immortalize
biased	cyclopedia	fagot	intrust
blithely		favor	iodid
blithesome	dactyl	feldspar	iodin
bound	decalog	fervor	
brier	decigram	fetal	jailer
bromid	deciliter	fiber	jeweled
burgeois	defense	Fiji	jeweler
burden	dekameter	flavor	jewelry
by	demagog	flier	judgment
by-law	demeanor	forbad	
by-and-by	develop	fort	Kelt
	divest	fulness	kilogram
calcimine	dialog		kilometer
caliber	diarrhea	gage	
caldron	dieresis	gaiety	labeled
calipers	dike	gaily	labor
calk	discolor	gamboled	lacrimal
candor	disfavor	gang	lanch
carbid	disheveled	gantlet	leger
cast (<i>verb</i>)	disk	gelatin	Lewis
caste (<i>noun</i>)	dispatch	glycerin	legalize
catalog	distil	gipsy	leveled
center	diversness	good-by	libeled
cesura	dolor	governor	license
centimeter	domicil	graveled	licorice
chastely	dram	groveler	Linnean
chasteness	draft	gild (<i>noun</i>)	liter
check (<i>noun</i>)	driblet	guaranty (<i>noun</i>)	(and derivatives)
checker	driveler	guarantee (<i>verb</i>)	lodgment
chlorid	dueler		luster
chlorin	duelist	harbor	
chints	dulness	Harrisburg	mama
cigaret		hemorrhage	Manchuria
civilize	embarkation	barken	marshaled
civilization	enameled	havoc	marveled
clamor	enamor	hektogram	marvelous
clangor	encyclopedia	hektoliter	materialize
cocain	endeavor	hektometer	meager
color	enrolment	hight (<i>noun</i>)	medaled

medieval	Phenician	seamstress	technique
meter	phenix	sepulcher	tendriled
milligram	phenomenon	sherif	theater
milliliter	plow	shoveled	theolog
millimeter	polyp	show	tho
miter	practise, <i>or</i>	shriveled	thrash
modeled	practice	simitar	tinseled
mold	pretense	syrup	toweling
molder	preterit	skeptic	trammeled
molt	program	skilful	tranquilize
morphin	Punjab	smolder	traveled
mustache	prophecy (<i>verb</i>)	smoothe	traveler
	prophecy (<i>noun</i>)	sniveled	troweled
neighbor		sniveler	tumor
niter	quareled	somber	tunneled
novelet		sovrán	
	rancor	specter	umber
ocher	raze	spelt, spelled	
odor	receit	stanch	valor
esophagus	reconnoiter	stedfast	vapor
offense	redout	stenciler	vialed
oleomargarin	reveled	story	victualled
omber	reveling	sty	vigor
oriflam	rime	sulphate	vise (<i>a tool</i>)
oxid	rimer	sulphide	vizier
	rigor	sulphite	vizor
paneled	rivalled	sulphur	
paraffin	riveted	sulphurate	wagon
paralleled	roweled	sulphuretted	whisky
paralyze	rumor	sulphuric	wilful
parceled		sulphurous	woolen
parlor	saber	sumerset	worshiper
partizan	saltpeter	synagog	wo
penciled	saviour		woful
periled	savor	tasseled	wreathe (<i>verb</i>)
peroxid	scepter	teazel	

The Report was adopted and referred to the general meeting of the Ontario Educational Association.

A. HAMILTON, M.A., M.D., *Chairman*.

REPORT OF COMMITTEE ON RESOLUTIONS.

Report of the committee appointed to wait on the Minister of Education regarding the resolution passed by the Public School Department of the Provincial Educational Association, in April, 1900.

Your committee, by appointment, waited on the Honorable the Minister of Education, on June 19th, and submitted the resolutions passed by your Department.

The Minister received us very kindly, and in the discussion of the various resolutions he expressed the following opinions regarding them :

1. He was in sympathy with the raising of the age limit, and hoped it would eventually be carried out.

2. He believed the Model School work required remodelling, and an announcement would be made soon. He certainly said the term should be lengthened.

3. He said that if graduates of the Ontario Normal College were licensed to teach in Public Schools, they should know Public School work ; but he thought that provision was now made for that.

4. To this he agreed, and said that Latin was not now taking the most prominent place in modern educational institutions, and he would consider the resolution.

5. He was in sympathy with resolution 5, and believed that prizes in Public School work should be kept for Public School men.

6. To resolution 6 he was favorable.

7. He said it was desirable that Public School men should have some real voice in the Educational Council, and approved of the suggestion.

8. Approved of resolution 8.

9. Approved of resolution 9, if it could be worked out.

10-12. He was not in sympathy with the abolishing of examinations, and said that the subject of the preparation of text-books was a difficult matter to deal with.

13. He promised to consider the list we handed to him. He afterwards adopted the principle, but not the selection offered.

14. Said he would be pleased to have the report printed.

15. Objected to the raising of the age for admission to the Public Schools.

All of which we respectfully submit.

(Signed) SAMUEL McALLISTER,

Chairman of Committee

The report was adopted.

KINDERGARTEN DEPARTMENT.

TUESDAY, APRIL 9TH, 1901.

The meeting opened with Miss Anning in the chair.

In the absence of the Secretary, it was moved by Mrs. Hughes, seconded by Miss Buchanan, that Miss Downs act as Secretary during the meeting.

After a brief address by the President, Miss Clemmie Henderson's paper on "The Use of the Mother-Play Book in the Kindergarten," was read by Miss McGuire, of London. The paper was carefully prepared and illustrated by a chart.

Miss Victoria Aylesworth followed with "A Director's Problems." The paper proved interesting, and the attendance having increased, a full and free discussion followed, which led to the question of how the Easter thought should be presented in the Kindergarten. Miss Duff recommended Eugene Field's "In the Springtime," as helpful. Mrs. Hughes suggested that sometimes the Easter thought is not continued long enough after Easter.

There was a good attendance in the afternoon to listen to Miss Semple on "Art in the Kindergarten," and all were delighted with her presentation of the subject.

Practical illustrations of the use of the blackboard were suggestively given. Artistic arrangements of flowers was discussed, and proper receptacles for different types.

The laws underlying art expression were discussed under the following heads:

1. Variety in space.
2. Variety in relation.
3. Subordination.
4. Curvature.
5. Contrast.
6. Harmony.

This interesting session closed with a story of "The Poplar Tree," told (by request) by Miss Semple.

WEDNESDAY, APRIL 10TH, 1901.

Last year's officers were unanimously re-elected.

<i>President,</i>	-	-	-	-	Edith A. Anning.
<i>Director,</i>	-	-	-	-	Agnes E. Mackenzie.
<i>Secretary,</i>	-	-	-	-	Jean R. Laidlaw.

W. Scott, M.A., Principal of Toronto Normal School, read a very interesting paper, "What Child-Study has done for the Teaching World," which was followed by discussion. Mr. Scott showed that real progress has been made in understanding the child and his needs. It has been found by experience that the explanation of mental backwardness is often to be looked for in the child's physical condition. The necessity of greater freedom for self-expression, physically and mentally, was clearly pointed out.

A standing vote of thanks was tendered Mr. Scott, and the request made that the paper be published in some form for the use of Mother's Clubs, etc.

(To the regret of the Department, Mr. Scott finds it impossible to reduce the paper to the limit imposed by the Printing Committee without re-casting the whole, so the paper does not appear in the Proceedings.)

The afternoon was devoted to games, under the direction of Miss Emma Duff, whose originality is very marked. The Circle was preceded by a talk on the songs and games of the Mother-play, rhythm, and musical expression. Miss Duff illustrated and emphasized the fact that the spirit of a song or game reaches the child more truly through the music than through the words.

THURSDAY, APRIL 11TH, 1901.

After the reading of the minutes, Miss Cody read a paper on "First Year Training," outlining the new Syllabus, which promises to be more satisfactory than the present one.

Many interesting points were touched, and questions were freely asked during the reading.

Suggestions for next year's programme had been asked for, and these were now discussed.

It was requested that Miss Semple take up "Color in the Kindergarten," that there be a round-table on the gifts, and a Game Festival.

Moved by Miss Duff, seconded by Miss Aylesworth, that a Parents' Club sub-section be formed, with Mrs. Hughes as director. Carried unanimously.

It was suggested that the programme for next year be arranged so that Wednesday might be Parents' Day.

A hearty vote of thanks was tendered the acting Secretary at the close of an interesting and profitable meeting.

JEAN R. LAIDLAW,
Secretary Kindergarten Department.

MINUTES OF THE TRAINING DEPARTMENT.

TORONTO, APRIL 9TH, 1901.

The Training Department of the Ontario Educational Association met at 10.30 a.m., in Principal Scott's room.

Principal Scott conducted the opening exercises by reading a portion of Scripture and prayer.

Dr. MacCabe, Principal of Ottawa Normal School, and Chairman of the Department, took for his opening address "The Training of Teachers." He divided his subject into three stages, viz.:

(a) The County Model School stage.

(b) The Normal School stage.

(c) The Normal College stage.

He strongly recommended lengthening of the terms in the first and second.

On motion of Messrs. Lough and Tilley, Messrs. Scott, Dearness, Barber and Suddaby were named as a committee to consider the recommendations noted in Dr. MacCabe's paper and other papers of the Department.

On motion, the meeting then adjourned.

WEDNESDAY, APRIL 10TH, 1901.

The Department met in Principal Scott's room at 9.30 a.m.

The minutes of last session were read and confirmed.

"Sexless Schools" was the subject of a very thoughtful paper read by Mr. S. Silcox, B.A., B.Pæd., St. Thomas.

On motion of Messrs. Suddaby and Chisholm, a hearty vote of thanks was tendered to Mr. Silcox for his excellent paper, and a recommendation was made to the Committee to have it printed in the Proceedings.

Mr. J. J. Tilley, County Model School Inspector, followed with a paper on "County Model Schools." This paper was read before a joint meeting of the Inspectors' and Training Departments, and proved to be of deep interest. The speaker pointed out at the beginning how and when the County Model Schools were established. He also gave splendid reasons why they should not be abolished, and, in conclusion, noted their main defect, viz., the shortness of the term.

On motion of Inspectors Knight and McBride, it was unanimously agreed that the Model School term should be lengthened to at least eight months.

The election of officers for the ensuing year then took place, resulting as follows:

<i>Chairman,</i>	-	-	-	Mr. W. R. Lough.
<i>Secretary-Treasurer,</i>	-			Mr. Wm. Wilson.
<i>Director,</i>	-	-	-	Mr. John Dearness.

The meeting then adjourned.

THURSDAY, APRIL 11TH, 1901.

The Department met at 9.15 a.m.

In the absence of the chairman, Mr. W. R. Lough, of Clinton Model School, occupied the chair.

The devotional exercises were conducted by Mr. J. C. Linklater. The Minutes of last session were read and confirmed.

Mr. John Dearness, Vice-Principal of London Normal School, then followed with a criticism of the "Curriculums of the Training Schools."

Discussion followed by Messrs. Suddaby, Scott, Barber, Putman, and Merchant.

The discussion was closed by a motion being carried to the effect that the Minister of Education be asked to have the curriculums revised before being again issued.

Mr. A. McIntosh, Principal of the Provincial Model School, read a very interesting paper on "Extremes in Professional Training." He pointed out some of the causes and some of the evils of such training. Discussion followed by several teachers present. This paper was recommended to be printed in the Proceedings.

Mr. J. H. Putman, of Ottawa Normal School, was the next speaker. He took for his subject, "Association of Ideas," dwelling principally on its relation to habit.

Mr. A. Barber, of Brampton, also read a paper on the same topic.

Principal Scott, on behalf of the committee appointed at a previous meeting reported as follows:

- (a) Nature Studies and Elementary Science should be taught in all Model Schools.
- (b) The terms of the County Model Schools and the Normal Schools should be lengthened to one year.

—Carried.

Moved by Mr. Scott, seconded by Mr. Barber, that in future the Chairman of this Department incorporate in his annual address the educational progress of the year. Carried.

A special session of the Model School masters was held in the afternoon at 2 o'clock. At this meeting a committee of Model School masters, composed of Messrs. Brown, Wilson, Suddaby, Barber and Stuart, was appointed to confer with the Minister of Education on all matters pertaining to Model Schools, and also to revise the Calendar before it is again issued.

The Minister of Education was also asked to relieve the Model School masters of the extra work which was put upon them last year, until the term be lengthened, and that they have more power regarding the graduation of students.

The Convention of 1901 was then closed.

MINUTES OF THE INSPECTORS' DEPARTMENT.

The members of the Inspectors' Section of the Ontario Educational Association met in the library of the Education Department, Toronto, at 10 a.m., April 9th, 1901.

In the absence of the chairman, Inspector J. C. Brown, through illness, it was moved by Mr. Clendenning, seconded by Mr. Knight, that H. D. Johnson, I. P. S., act as chairman during the session.

Devotional exercises were conducted by Inspector Clendenning.

Minutes of previous meeting were taken as read, and confirmed.

Inspector W. J. Summerby was appointed press reporter.

After a short discussion on the Form for Inspector's Report to Trustees, the further consideration of this subject was deferred until Wednesday morning.

On motion of Messrs. Summerby and Wm. Johnston, the Report on Model Schools was ordered to be placed on file until after hearing Mr. Tilley's remarks on this subject on Wednesday.

Inspector J. E. Tom read an interesting paper on "Defects of the Practical Speller." The following motion arose out of the discussion: Moved by J. J. Craig, seconded by Mr. Clendenning, that the subject be referred to a committee consisting of Messrs. Tom, Irwin and Robb.

In the afternoon a joint meeting of the Inspectors', Training and Public School Departments, was held in the Drill Hall. The only subject discussed was "Should Minors be Licensed to Teach?" The discussion was introduced by Messrs. A. A. Jordan and Wm. Linton, and the result of the work expressed in the following recommendation: "That the age limit of teachers should be raised to twenty-one years."

WEDNESDAY, APRIL 10TH, 1901, 9 A.M.

The consideration of "Form for Inspector's Report to Trustees," was introduced by Inspector Clendenning. After considerable discussion, it was moved by R. H. Cowley, seconded by Inspector Barnes, that the present Form of Inspector's Report to Trustees be amended in accordance with an appended form. Lost.

Moved in amendment by Mr. Clendenning, seconded by Mr. Knight, that the Form of Report presented by Mr. Clendenning at this meeting, be the one adopted, and that we use our influence with the Education Department to have it adopted in future. Lost.

Report of Committee *re* Speller. Your Committee appointed to consider changes in the Authorized Spelling Book, beg leave to report as follows :

1. The pronunciation of the difficult words should be marked the same as in Authorized Readers (II. and III. Books).

2. The meaning of certain words should be given, as in No. 13, page 55 ; Nos. 5 and 6, page 61 of the 1868 Spelling Book.

3. Part III. of the 1868 Spelling Book—verbal distinctions—should be included in Part III. of the Authorized Spelling Book.

4. We consider Part I. of the Practical Speller an excellent list of words.

5. Part II. would be satisfactory if the words were re-arranged, so that similar forms are together and separated from other forms.

6. Part VIII. is a very valuable part of the Practical Speller and should be retained in its present form.

We recommend that the Honorable the Minister of Education be requested to have the Authorized Spelling Book revised in accordance with the above report.

(Signed) .

J. E. TOM,

D. ROBB,

W. IRWIN.

Moved by Inspector Tom, seconded by Inspector Prendergast, that above report be adopted. Carried.

Moved by Inspector Embree, seconded by Inspector Knight, that in the opinion of the Inspectors' Section of the Ontario Educational Association, no school book or edition of a school book should be authorized for use in the Public Schools of the Province of Ontario without having first been submitted to review and supervision at the hands of a committee composed of representatives from each of the following departments of the said Ontario Educational Asso-

ciation, viz.: Inspectors', Public School Teachers', Trustees', Normal School Masters' and Model School Masters'. Carried.

Moved and seconded, that copies of the above resolution be sent to each of the departments concerned. Carried.

OFFICERS FOR 1902.

<i>Chairman,</i>	-	-	-	-	-	T. A. CRAIG.
<i>Secretary,</i>	-	-	-	-	-	ROBT. PARK.
<i>Director,</i>	-	-	-	-	-	R. H. COWLEY.

The Section then adjourned to hear Mr. J. J. Tilley's paper on "County Model Schools." On re-assembling, the subject, "Why do County Inspectors not Receive the Same Amount of Remuneration for their Services as other County Officials?" was introduced by Inspector Wm. Johnston. After a spirited discussion, in which Inspectors Campbell, McBrien, Odell, Tom, Deacon, Summerby and J. J. Craig took part, the following motion was carried unanimously :

Moved by Inspector Wm. Johnston, seconded by Dr. Tilley, that a committee, consisting of Messrs. Johnston, McBrien and Campbell, be appointed to wait on the Honorable the Minister of Education, to press upon him the necessity of fixing, by law, the amount paid to County Inspectors for travelling expenses, and that the amount paid per school or room be \$12.00 for the first one hundred schools, and \$6.00 per school for any number of schools over one hundred.

The Section assembled at the joint meeting in the Drill Hall, at 2 p.m., when addresses were delivered by Dr. J. A. McLellan, Mr. Moore, Mr. Black, and J. Dearness, Vice-Principal, London Normal School, in accordance with programme.

THURSDAY, APRIL 11th, 1901, 9 A.M.

This meeting was opened with Inspector John Johnston in the chair.

Moved by Mr. Summerby, seconded by Mr. Clendenning, that the paper on "Public School Libraries," prepared by Inspector Deacon, for Tuesday's joint meeting and not read for want of time be now read before this Section. Carried.

After the discussion of Mr. Deacon's interesting and thoughtful paper, it was moved by Mr. McBrien, seconded by Mr. Knight, that this paper be published in the Minutes of Inspectors' Department. Carried.

This Section then adjourned to meet with the Trustees in the Examiners' Room.

R. H. Cowley introduced the subject, "Reform in Our School System," and was followed by Professor Robertson, of Ottawa, and others, in a most interesting discussion.

On motion it was agreed that Dr. Waugh read his paper before the joint meeting now assembled and that the discussion follow in the afternoon.

The Inspectors resumed work at 2.30 p.m., in the Examiners Room.

After remarks by Inspectors Knight, Embree, Clendenning, Dr. Waugh, Silcox, McIntosh, McBrien and Cowley, Principal Grant, of Queen's University, was requested to address the meeting and spoke at some length in review of the subjects introduced by Mr. Cowley, Professor Robertson and Dr. Waugh. The discussion was closed by Dr. Waugh offering some explanations.

Moved by Mr. Clendenning, seconded by Wm. Johnston, that the Inspectors' Department strongly approves of the statement made, lately, by the Minister of Education, that the time has arrived when a classification of the schools should be made, requiring Trustee Boards of the larger and stronger school sections to employ either second or first-class teachers, and making third-class teachers eligible for the smaller schools and weaker sections only, and that we hope the Minister will introduce the principle at as early a date as possible. Carried.

The proceedings of the Department were then declared closed for 1901.

H. D. JOHNSON,
Chairman.

T. A. CRAIG,
Secretary.

MINUTES OF THE TRUSTEES' DEPARTMENT.

FIRST SESSION—TUESDAY, APRIL 9TH, 1901.

The Fifteenth Annual Convention of the Public and High School Trustees of Ontario began in the Examiners' Room, Education Department, at 2 p.m.

After the registration of delegates, the President, G. Y. Chown, B. A., took the chair.

Mr. Leitch, of Brantford, and Mr. Elliott, of Kingston, were appointed to report to the press the daily proceedings.

The Minutes of the Proceedings of the Department, April 17th, 18th and 19th, 1900, as printed in pamphlets, were taken as read, and upon motion, were adopted.

Mr. C. W. Kelly, of Guelph, and Mr. J. B. Fairbairn, of Bowmanville, were appointed Auditors.

The following report of the Treasurer was read, received and referred to the Auditors :

TREASURER'S REPORT, TRUSTEES' ASSOCIATION.
1900-1901.

In 1900 the amount received from membership fees shows an increase of 43 per cent. over the amount received from the same source in 1899, while the total expenditure shows an increase of less than 2 per cent.

The bills and accounts up to date are all settled, leaving as balance in hand \$67.74.

SUMMARY.

RECEIPTS.

Balance from audit of April, 1900	\$36 04
Delegates' fees, 1900	121 50
Legislative grant	50 00
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Total	\$207 54

EXPENDITURE.

Fees paid to Ontario Educational Association	\$39 50
Printing pamphlets and circulars	44 75
Distribution of pamphlets, letters and circulars	15 55
Allowance to Secretary-Treasurer	40 00
Balance on hand	67 74
<hr/>	
Total	\$207 54

GEO. ANSON AYLESWORTH,
Treasurer Trustees' Association.

Toronto, April 8th, 1901.

The Secretary read the following :

SECRETARY'S REPORT.

After the printing of the pamphlet reports of our proceedings, 1900, and their distribution to those in attendance at last convention, a letter was sent to me by a delegate, objecting to the presence in the said pamphlets of such phrases as "carried by a narrow

majority." Until this Association issues instructions to the contrary, it does not seem to me that a Secretary ought to depart from the methods of reporting proceedings, which have been uniformly adopted by this Association since its beginning.

In October, this Association was provided, for discussion, with fifty copies of the Convocation Address of Professor Loudon, President of Toronto University.

In January, copies of our Proceedings, 1900, and Programmes, 1901, were distributed to County Councils, and in March to the Boards of Trustees.

In March, the Secretary-Treasurer of the Public School Board of Comber, Essex County, sent me a communication relating to Continuation Classes, with a request that the subject should be submitted to this Convention for consideration.

From Brantford, a few days ago, came an inquiry as to whether this Association would receive delegates from Technical School Boards. Subject, of course, to the decision of this Association, I replied in the affirmative.

In other respects, since our Convention of 1900, the affairs of this Association have flown in their accustomed channels.

GEO. ANSON AYLESWORTH,
Secretary Trustees' Association.

Toronto, April 8th, 1901.

On motion, the Secretary's report was received.

The President, Mr. George Y. Chown, B.A., of Kingston, delivered a brief address, dealing with the raising of the standard of the educational system, especially favoring Technical and Manual Training Schools.

Rev. W. A. Cook, B.A., Thorold, read a paper on "The Whole Bible Should be a Text-Book in our Public Schools."

It was moved by Rev. Mr. Cook, seconded by Mr. Robert McQueen, Kirkwell, that this Association appoint a committee to confer with the Minister of Education as to ways and means for re-introducing the Bible as a text-book of literature in the curricula of the schools and colleges of our Province.

In amendment, it was moved by J. G. Elliott, Kingston, seconded by J. A. Leitch, Brantford, that the address of Rev. W. A. Cook, B.A., upon the subject of "The Whole Bible Should be a Text-Book in our Public Schools," be published in the Minutes of this Department, along with the proposed resolution of the Rev. Mr. Cook.

That the members be urged to consider the address, and decide upon action at the meeting of this Department in 1902. That in the meantime this Department conveys its thanks to the Rev. Mr. Cook for his comprehensive address.

Notes of the discussion :

One delegate asked, "If you put the Bible into Public Schools, what about the children of Jews, and of unbelievers?" Another thought voluntary schools would best solve the problem.

Others thought that at home, and by the mother was the way the Bible should be taught.

One lamented the profound ignorance of the Bible prevalent, whereupon it was asked, "What are the Sunday Schools doing?" and it was rejoined that the time available in the Sunday Schools was much too short for the purpose.

Some suggested that it was for the Synods and Conferences, more than for this Association, to wait upon the Minister of Education in this matter.

A delegate feared that were the Bible put into the Public Schools it would not always be treated with that veneration which is befitting.

The question being divided and put, the first clause and the last clause of the amendment were adopted unanimously; the second clause—to postpone till 1902—was carried, 24 voting for, 15 against.

Rev. Mr. Cook's original motion was lost on the same division.

Mr. J. W. Bengough was invited to address the meeting. He pointed out that the influence of the Public School teacher was necessarily the greatest, because he has most access to the child. Mr. Bengough reminded the Trustees that according to the politicians, who ought to know, "Ontario has illimitable resources." He would like to see some of those "illimitable resources," devoted to the purpose of making good citizens. He advocated the setting aside of a school fund sufficient to render school-teaching financially attractive. He would relieve School Boards of having anything to do with the paying of school teachers; let the Trustees engage teachers and dismiss; but the Government pay all salaries and superannuations from the proposed school fund. To this fund he would allow the Dominion Government also to contribute, say, the proceeds of a tax upon tobacco; the speaker would likewise have Carnegies to be encouraged.

At this point a delegate asked Mr. Bengough whether such a

scheme would not be likely to aggravate the abuses of government patronage? Mr. Bengough thought not, as the Government would have nothing to do with the appointment nor dismissal of teachers, but only to pay them.

Another delegate expressed the opinion that "under such a system the government would soon have the devil to pay."

Moved by John Anderson, of Arthur, seconded by R. H. Jupp, of Crillia, that we call the attention of the Minister of Education to the necessity of having instruction given in all our schools and collegiate institutes as to the proper way of the voter marking his ballot for the candidate of his choice, for the House of Commons, Legislative Assembly, Municipal and Trustee elections, and that this Trustees' Department recommend that the teacher or teachers should give instructions in their schools on the blackboard, and by other means, at least once each term, so as to make the pupils fully understand the proper form of voting. Also, that the Education Department, or the trustees of the school, should supply each school with a sufficient number of ballot forms, similar to those used at the different elections, to enable the teacher or teachers to hand one to each pupil of the age of ten years or over, the ballots to be marked at home and returned to the school, or that the Honorable the Minister of Education should adopt any other method that he in his judgment might deem proper in order to carry out the spirit of this resolution.

The motion was discussed at some length, put to vote and declared lost.

It was moved by Mr. Robert McKnight, seconded by Rev. J. Crawford, B.A., that this Association of School Trustees believe the time has arrived when elementary Mineralogy and Geology should be allowed as an optional subject on the High School course.

It was objected that there were too many subjects now on the curriculum.

On the other hand it was urged that there has been too much neglect of education of the hand, and of the eye; as well as of practical knowledge of industrial value. It was pointed out that Mineralogy and Geology taken along with Chemistry, make a very practical option, and that pupils ought to be given enough knowledge to enable them to distinguish minerals from worthless rock.

The motion was carried.

SECOND SESSION—WEDNESDAY, APRIL 10TH, 1901, 9 A.M.

The Convention re-assembled, the President in the chair.

The following report was presented:

Toronto, April 9th, 1901.

We, the Auditors appointed to examine the books and vouchers of the Treasurer of this Department, beg leave to report that we have found them correct, the balance in the Treasurer's hands being \$67.74.

(Signed)

C. W. KELLY,
J. B. FAIRBAIRN.

On motion, the Auditors' Report was received and adopted.

The following were elected

OFFICERS FOR 1901-2.

<i>President,</i>	- - -	John A. Leitch, Brantford.
<i>First Vice-President,</i>	-	John Anderson, Arthur.
<i>Second Vice-President,</i>	-	W. J. Kidd, B.A., Ottawa.
<i>Secretary-Treasurer,</i>	-	Geo. Anson Aylesworth, New- burgh, Addington County.

After the above-named officers had been elected by ballot, a committee was appointed to nominate the Executive Committee. The committee made the following nominations, which were confirmed by the Association:

Rev. John Crawford, B.A., Niagara Falls; R. V. Bray, M.D., Chatham; Robert McKnight, Owen Sound; Rev. W. Walsh, Brampton; Peter Christie, Manchester; J. C. Rogers, B.A., Hawkesbury; J. S. McCallum, M.D., Smith's Falls, and J. W. Wood, M.D., Kirkfield.

In addition to the above-named officers and elected members, the Executive Committee includes, *ex-officio*, ex-Presidents Farewell, Bell, Somerville, McCracken, McRobbie, Lazier, Dow, Jackson, Burritt, Deacon, Creasor, Brown and Chown.

Mr. James H. Burritt, B.A., Pembroke, read a paper on "Voluntary Schools."

At the conclusion of Mr. Burritt's paper, it was moved by Mr. Lawrence Baldwin, seconded by Rev. W. Walsh:

That whereas, the proposed scheme for the affiliation of Voluntary Schools with the Public School system requires the fullest consideration, and on account of the short time apportioned for its consideration at this session, the discussion be held over until next

year, and that the Executive be instructed to set apart for the said discussion a morning session next year.

In amendment, it was moved by Mr. Farewell, K.C., etc., seconded by Mr. Fairbairn, that the principles set out in Mr. L. H. Baldwin's paper on "Voluntary Schools," read before this Association at its session in 1900, and sent down to this Department to be dealt with, should not be adopted by this Department, and that the paper read by Mr. Burritt in answer to Mr. Baldwin's paper be received and printed in the Minutes.

Both parts of the amendment were adopted, and the original motion lost.

Pursuant to notice given by J. Noble, M.D., of Toronto Public School Board, the following motion, having been duly seconded, was discussed:

That in the opinion of this Association our High Schools and Collegiate Institutes are not serving the best interests of the community, in that they grind out lawyers, doctors, teachers, and preachers—non-producers: that the men this country requires are farmers, miners, lumbermen, stock-raisers, and manufacturers—producers; therefore we believe that a class in connection with a public school should be established in each township in which agriculture, mineralogy, forestry and kindred subjects would be taught, also the fundamental principles of a commercial education.

It was urged that there are too many High Schools; that District Technical Schools should be established; that the High Schools should be abandoned, the scope of the Public School being enlarged and extended; that Latin, and the whole of the Fifth Form should be taught in the Public School. It was pointed out that a University education does not unfit a young man for business, but confers great advantages; that money-making is not the end and chief aim of education; that producers, as such, have no better right than distributors to be fostered; that the true object of the schools is to make of the child the best possible citizen; to prepare every child to render effective his individuality. One delegate thought that "until Dr. Noble would advocate amputating the head to save the body of the patient, he ought not to assail the High School in order to benefit the Public School."

It was moved in amendment by S. F. Lazier, K.C., etc., and Rev. J. Crawford, B.A., that in the opinion of this Association the subjects of agriculture, mineralogy, forestry, manual training, and domestic science should be given more attention in our general educational system.

After Dr. Noble had stated that in Toronto each High School pupil costs the city \$40, while each Public School pupil costs but \$14, including free Public School text-books, the amendment was put to vote, and declared carried, and the original motion lost.

Mr. J. Ball Dow, B.A., read a paper on "The Entrance Examinations and the Teaching of Languages in the Public Schools."

Moved by Mr. A. G. MacKay, M.A., seconded by Rev. W. T. Wilkins, B.A., that in the opinion of this Department the Public School curriculum should be amended so as to allow of teaching modern languages in the higher forms of the Public Schools, where competent teachers can be secured, and the Trustee Boards so desire it—the subject not to be compulsory. Carried.

Moved by Messrs. Lazier and Brennan, and resolved, that at the entrance examination from the Public Schools into the High Schools and Collegiate Institutes, the daily record of the pupils should be taken into account.

Moved by Rev. Mr. Wilkins, and Mr. Leitch, that in special cases pupils who wish to attend the High School may be admitted by the Head Masters of our High Schools on satisfactory report of their teachers in the Public School without such pupils having to wait for the entrance examination. Lost.

Moved by Mr. Burritt, seconded by Rev. W. A. Cook, that the sum of \$50 be given to Mr. Aylesworth, our Secretary, as a gratuity for his valuable services. Carried.

THIRD SESSION—WEDNESDAY, 10TH APRIL.

The Trustees' Department re-assembled, the President in the chair.

The President reported that the Executive Committee nominated Mr. S. F. Lazier, K.C., LL.B., etc., as director for the year 1901, from this Department to the Board of Directors, Ontario Educational Association. The convention unanimously confirmed the nomination made by the Executive Committee.

The Rev. Wm. Walsh presented an address upon the "Essential Elements of Education."

Mr. John Millar, M.A., Deputy Minister of Education, entered the convention.

On motion of Messrs. Lazier and Elliott the address of the Rev. Mr. Walsh was received with thanks, and the reverend gentleman was requested to prepare a précis thereof for publication in the proceedings

Moved by Messrs. Dow and Wilkins that the resolutions of this Association in convention, 18th April, 1900, as to promotion examinations be now re-affirmed. Carried.

A paper was read upon: "Some Details of the Working of Our School Laws; (a) The Evil Effect of the Ballot upon the Trustee Nomination Meetings; (b) the Time for Auditing Public School accounts; (c) Boards of Education and Free Library Boards," by J. S. McCallum, M.D., Smith's Falls.

Moved by W. H. Sutherland, of Oxford County Rural Public Schools, seconded by J. C. Rogers, B.A., of Hawkesbury, that in view of the high standard required of Public School teachers, both as to mental attainments and moral qualifications, we would urge on all Rural Public School trustees the question of increased remuneration for teachers' services in order that they may be retained in the profession; and would respectfully request the Public School Inspectors of the Province to make this matter one of the questions for discussion at the public meetings held by them in the different sections of their districts so that public opinion may be educated along this line.

The motion prevailed.

Moved by Mr. Dow, seconded by Mr. Meighen, and resolved, that all promotions in both Public and High Schools should be arranged by the teachers themselves upon such examinations written, or oral, or both, as in their discretion and that of the Local Board may be deemed advisable.

Messrs. Dow and Kaiser moved that this Department reaffirm the resolution passed at its meeting held in April, 1898, as follows, namely: "Moved by Mr. Leitch, seconded by Mr. Terwilligar, of Pictou, that in the opinion of this Association of Trustees, no teacher under twenty-one years of age should hereafter receive a professional certificate"; and urge upon the Minister of Education the pressing need of giving immediate effect thereto by the necessary legislation.

The President being called away from the convention, invited President-elect Leitch to the chair, and it was moved by Col. Dacon and Mr. John Anderson, and carried by a standing vote, that the thanks of this Trustees' Department be and are hereby tendered to George Y. Chown, B.A., for the very impartial, intelligent and gentlemanly manner in which he has presided as chief officer during the past year.

The retiring President briefly acknowledged the vote of thanks.

It was moved by Messrs. Farewell and Kelly, and resolved, that a committee be nominated by the President to wait upon the Hon. the Minister of Education, and to lay before him the various resolutions adopted by this Association as to proposed amendments in the laws relating to Public and High Schools.

The President appointed as the said committee Messrs. Farewell, Dow, Wilkins, Elliott, Scullard, Anderson, Fraser and Aylesworth.

Notices of motion (for the next convention) by Rev. John Crawford, B.A., Niagara Falls, that in the opinion of this Department the standard for the High School Entrance Examination in Arithmetic, Grammar, Literature and History should be less exacting, in order that the pupils may begin the study of languages at an earlier period.

By John Ball Dow, B.A., that in the opinion of this Department of the Ontario Educational Association it is desirable that adequate provision should be made for more generous support of University education in Ontario; and as a means of securing that object this Department would respectfully suggest the setting apart of a sufficient portion of the large area of Crown Lands of the Province.

Rev. W. T. Wilkins, propounded the following question for debate:

"Cannot something more be done, by utilizing the services of our present teachers or otherwise, and by arranging suitable hours for the meeting of classes, for the further education of that large percentage of our population who at an early age leave our Public or High Schools to enter upon their training for industrial or commercial life, that they may fairly share with their brothers and sisters who turn to professional life, in the benefits accruing from the expenditure of the taxes, raised for education?"

The convention adjourned for the day.

THURSDAY, 11TH APRIL, 1901.

At 10 o'clock a.m. began a joint meeting of the Trustees' and Inspectors' Department, Mr. John A. Leitch, of Brantford, presiding.

Mr. R. H. Cowley, B.A., Inspector of Public Schools, Carleton County, led the discussion of "Reform in our School System."

Dr. John Waugh, of Whitby, delivered an address dealing with President Loudon's convocation address on "Educational Reform."

The convention adjourned.

FINANCIAL STATEMENT

OF

'The Ontario Educational Association

1900-1901.

RECEIPTS :

Balance from last statement	\$346 10
Members' Fees	313 75
Annual Grant, Ontario Government.....	600 00
Advertisements	150 00
Sale of Proceedings	182 40
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	\$1,592 25

PAYMENTS :

Convention Expenses and Music	\$39 90
Secretaries of Departments.....	60 00
Trustees' Department, to cover cost of Printing, Mailing, Postage, 1901	50 00
Reporting Addresses—Evening Meetings	30 00
Printing—Circulars, Cards and Programmes	114 22
Expense of Advertisements.....	37 50
Printing and Binding Proceedings, 2,000 Copies	626 72
Salary of Secretary	100 00
Salary of Treasurer	20 00
Postage, Mailing, Express, etc.....	68 68
Board of Directors, Railway Fare.....	49 70
Balance.....	395 53
	<hr/>
	\$1,592 25

W. J. HENDRY,

Treasurer.

Toronto, April 9th, 1901.

Your Committee beg to report that they have examined the books of the Treasurer, and compared them with the vouchers, and find the same correct. Balance on hand, \$395.53.

CHARLES A. BARNES, }
J. SUDDABY, } *Auditors.*

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ADDRESSES AND PAPERS

Ontario Educational Association

ADDRESSES DELIVERED AT THE OPENING OF THE
CONVENTION.

MR. JOHN MILLAR, Deputy Minister of Education, said :

Madam President, Ladies and Gentlemen,—To-day the Minister of Education telephoned me, asking if I would kindly come and say something to the Association, and mention that he found it impossible, in view of many important parliamentary duties, to be present this evening. He regrets it very much, and he wished me to make this announcement. He also intimated that he would like me to take his place. That, of course, as you are well aware, it would be impossible for me to do. I must, however, take the liberty of congratulating the President regarding the position to which she has been elected, but I think I should rather congratulate this Association upon the choice that has been made. We have entered upon a new century, having passed one characterized by progress; and the fact that a distinguished lady occupies the position of President to-night is sufficient in itself to indicate the progress that has been made within the last half century. On occasions of this kind, when the Minister of Education was called upon to give an address, his words were listened to with much interest, largely, I presume, on account of the ability which he displayed in making a very pleasing address, but perhaps just as much on account of the remarks that he made ordinarily, indicating, to some extent, the policy that was to come. I am relieved from any task of indicating the policy, if we might so regard it, which the Minister of Education might announce if he were here. I know not what he would say; I know not the topics about which he would speak, and, therefore, whatever I shall say, even if it should indicate something of an educational policy, you

will, I trust, regard not as that which *will be*, but as that policy which *ought to be*.

I find, in referring to the programme, that this is the fortieth annual meeting of this body. I had not the pleasure and the profit of attending the earlier meetings of the Ontario Educational Association, but I think for over thirty years, at least, I have been present at nearly every meeting. I may say during the last eleven years, while present at every meeting, I have not found it in order to inflict any address upon this Association, although for a number of years before that, when I regarded myself as a member of this Association in the ordinary acceptance of the term, I frequently did take some part in the discussion of questions that came before us. I regard this Association as an exceedingly important one. Another body is meeting in the Queen's Park to-day, a body also dealing frequently with educational questions, yet I have no hesitation in saying that what is done here, if I am to judge by the past, has had far more influence in indicating, or determining the educational policy of the country, than what has been done during the same time in connection with our Parliament. I am not, I think, drawing on my imagination when I express myself in this way, because, had I time, by referring to the High and Public Schools Acts, or by referring to the regulations of the Education Department, I could point out how, in many instances, the views therein expressed had their inception in resolutions passed by this Association. The resolutions passed by this Association have been often very important; they have often done a great deal of good. Let me say, however (I hope it will not be regarded as any reflection upon this Educational Association) that all the resolutions you have passed within the last thirty years have not been carried out; and, I venture to say, it is quite possible, if the Minutes of the meetings of this body for the last thirty years were examined, that no persons would be more gratified that some of those had not been carried out than the members of this Association who are present here this evening. You will easily understand from this how very important it is that those who have to do with the educational affairs of the country, those who receive advice from different authorities—and no person in the Province receives more advice than the Minister of Education—you will see how exceedingly important it is that all the advice that is given should be carefully weighed, and that nothing should be decided upon unless it appears such as will be in the interests of the schools of the

Province. I intimated I would not attempt to do what I could not do, to state what will be the policy in educational affairs in the future. I simply wish to point out some of the features which, I think, ought to be incorporated into our system. I speak, of course, freely and frankly on these matters, and whatever opinions I give on a few topics will be those, many of them at least, upon which I have formed strong convictions, and which I have formed from viewing matters from the inside from my connection with the Education Department, and from the continual notice I have taken of the discussions that have taken place in educational bodies and in the press. I shall speak of some matters which I think might very well be considered in connection with the Public Schools, the High Schools and the University. That is a pretty wide field. I shall touch on only a few questions.

Regarding the Public Schools, which will always be the most important, the first matter that I shall allude to is, that I think there should be a better mode of distributing the legislative grant. I venture to say there is no more antiquated system under the sun, so far as I know, of distributing the legislative grant than that which is now adopted, and has been adopted from time immemorial, in Ontario. As you are aware, it is distributed solely on average attendance or population. Just notice how it works—I am satisfied Public School Inspectors will fully endorse what I say in this connection. Suppose there is a rural school which has an average attendance of say forty. The trustees are anxious to be economical. They employ a third-class teacher at a low salary; they obtain from the Government, say \$40. A neighboring school has trustees who have higher ideals; they select a second-class teacher; the section is not so wealthy, not so well able to pay a good salary, yet that section has an attendance of only twenty, and receives only \$20. This is one simple illustration to show how very unfair, in the interests of education, is the present mode of distributing the legislative grant.

I may refer to the qualifications of the teachers. Is it not extraordinary that in the Province of Ontario, with the exception of a few schools, say the County Model Schools, and the higher grade continuation schools, that a third-class teacher, one who has never taught a month, stands legally as high as a first-class teacher? Take the City of Toronto, with many of its schools having fifteen, sixteen or eighteen teachers, the Board of Trustees could, without any violation of the Act or regulations, appoint a third-class teacher as

principal. It will be easily seen that this policy, which has been so long pursued, is detrimental to the interests of those teachers who obtain higher certificates. The experienced teachers, those who have first and second-class certificates, often find they are supplanted by those who have only obtained third-class certificates, and who can very often afford to teach for one-half the salary. That policy has not been pursued with regard to the High Schools. The principal of a High School or Collegiate Institute, besides having higher than the minimum qualifications for an assistant, must also have an experience of three years, two at least, in a High School. We have certain important positions in the Collegiate Institutes held by specialists; they can only be held by specialists. These facts go to show that while High Schools have advanced—I think very much in view of the difference in policy, in view of the fact that superior qualifications are needed for the best positions—the Public Schools, in the absence of similar provisions, have not made the progress they otherwise would.

There is also need for our rural schools to have some mode of equalizing the taxation. That section of the Public School Act requiring each township to contribute \$150 for each Public School in the township, and \$100 additional if there is an assistant, has been of very great advantage to the poor schools in certain localities; but while it benefits the weak schools in rich townships, in townships where the schools are all poor it does scarcely any good. How to remedy this is a difficult matter. If we had some means of having this expenditure levied over all the townships of the Province we could then remedy matters; we could help the weak schools in a way which we cannot do at present. We have not machinery for this purpose. Neither the Government nor any party in this country has ever thought it prudent to say that it favored a system of direct taxation; but, whatever the politicians say, I believe one of the greatest mistakes made at the time the British North America Act was passed was in not making some provision for a system of direct taxation.

I should like to see the Public Schools of the Province improved by the consolidation of school sections. It would take too much time to enter upon this. The Minister, in his last report, has referred to the question. I think a great deal of good can be done in this way. I need not stop to explain; those who are anxious to understand it will have no difficulty in realizing what is meant. One strong reason why I favor this is that it will secure for rural

districts graded schools. It will also secure a better system, or some equalization of taxation, and it may be adopted, for wherever followed it has been found successful. It has been adopted in most of the Eastern States. It was begun in Concord, Mass., some years ago, and it is the system which prevails generally. It has also been introduced into some of the Western States with marked success.

The next plank in my Public School policy which I wish to enunciate is, that we should do something for the establishment of libraries for rural schools; years ago, long before my time, a method of this kind was instituted. Rev. Dr. Ryerson, who was Chief Superintendent, had a scheme which was acted upon in many localities, and much good was done. It was not followed up, because there was not the requisite machinery then for carrying it out. We have the machinery now; we have the system of County Inspectors and we had not then. The most pressing need, I think, of our Public Schools to-day is the establishment of libraries for rural schools.

The fifth plank of my policy on Public School matters is a system of free text-books. I won't stay to discuss this, but I will just remind you that wherever free text-books have been established they have come to stay, and nobody would propose to do away with them. Free text-books are a natural complement of free schools. I hope the time will come when free text-books will become general throughout the Province, for the urban schools, at least.

The last matter in connection with the Public Schools that I will touch upon is one of a pedagogical character, but it is one to which my attention has been attracted by correspondence from time to time from various cities and towns throughout the Province. I think something should be done to lessen the amount of home work that is inflicted upon many pupils in graded schools. Every person who has studied child-nature, must surely come to the conclusion that it is impossible, without injury to a child of ten or twelve years of age, to have that child engaged not only in hard study during the day, but occupied two, or sometimes three, hours in preparing lessons at home. If I were to find any fault with the teaching that I find in many of our schools to-day it is that there is too great a disposition to crowd children. In graded schools, especially, too often it seems that the main object on the part of the teacher is to force children, to press them forward continually

to do more and more work, or in other words, the effort seems to be very often to get as much out of them as possible. On the other side in this respect I think the schools stand better, although I believe teachers in Ontario to-day, in the High and Public Schools, are better trained, and I base this opinion from observations I have made in connection with five or six of the large cities in the United States. But I think it is very desirable that we should endeavor to have the children feel as much interest as possible in the Public Schools, and this continual effort to force them to do more and more work, to get all out of them you can, to fill their minds with facts, should, I think, be modified, and could be modified with great advantage to the teacher as well as to the pupils.

I come now to the question of High Schools. My first plank in this connection is free High Schools. I think I had better not say much about this, because I feel very warm on the subject, and I might say too much; but it is a lamentable thing to find that in some cities and towns of Ontario to-day the High Schools and Collegiate Institutes, deny it in what way we may, are practically class schools; they are schools simply for the wealthy. How can persons in various occupations who receive only \$400, or \$500 a year, send their children to a High School or a Collegiate Institute if they have to pay for each one of them \$20 or \$30 a year? It is impossible. Therefore, their children are debarred entirely from the advantages of secondary education. How is it on the other side? In all the American cities that I know of, cities of the Northern States at least, and in all the Eastern States, pupils are admitted free. Those cities never would think of charging fees. In the State of Massachusetts not only is this so, but if a town will not support a High School the pupils may go to a neighboring town, where there is a High School, and the town from which they come will have to foot the bill. Still further, take Boston; not only may pupils attend the High Schools without paying any fees, but all the text-books are supplied them, so that a pupil may prepare for admission to Harvard University, for admission to the Massachusetts Institute of Technology, or to the Lawrence Scientific School, without ever paying a dollar in fees, and also have his text-books provided. Why should it not be so? What right has the wealthy man to deprive the poor man of such advantages? In this age, it strikes me, it is not only undemocratic, but I think it is un-Christian. I know some people say, "Why should we not look to England for our models?" and they tell

us the great Public Schools of England are the kind we should endeavor to foster in this country. They say, If you have institutions like Rugby, and Eton all over this Province, with the same style of discipline, and so on, that then we will secure better training for those who wish to have a High School education. I must beg to differ entirely from those who have that idea. I don't want, speaking as an individual, to have a system of this kind, because I think that our High Schools, such as we have them, are more adapted to our conditions, and that if we are to look anywhere else for models, those on the American side, in that respect, are better than are the models in England. I could even follow this up by calling your attention to the important discussions that are now going on, not only in the English House of Commons, but also in British educational gatherings with regard to secondary schools. The efforts that are made in England by the Board Schools are having their effect, and the recent decision of the Courts, even if it is held as sound, will, I am quite satisfied, be followed by legislation which will necessarily have to be obtained in England before very long.

I should advocate for High Schools less specialization. Some seventy years ago there was scarcely any specialization in our universities. Had specialization been confined to the universities the objections to it would not be so great, but I think the manner in which it has been extended in our High Schools has placed very heavy burdens upon the High School masters of Ontario. I should advocate, as another plank of my High School policy, a fixed course for Junior Leaving standing. I should favor no options whatever. I should settle the subjects—not the subjects that will be best simply for those who go to the universities, because that is not the question—I should settle upon those subjects which every teacher should know, and they should be the only subjects prescribed for Junior Leaving. I know we are not as bad as we were a few years ago. We have still four options for Junior Leaving—Greek, French, German, Chemistry. Take the first of these. If Greek is the best subject, in addition to the obligatory subjects, for a second-class teacher to know, then drop all the others; if French is the best of the four, drop the others; if Chemistry is the best, then drop the others, but let us have the best course. I think it would simplify the work in our High Schools very much. I am aware it might be said, "How will that affect those who go to the universities?" The question is not

what is in the interest of the universities; the question is, what is in the interest of the Public Schools? The course then, as prescribed for Junior Leaving, should be that which the second-class teacher should know. Of course, I have my own opinions as to what modifications might be made, but it is not necessary that I should refer to them here. This question of so many options in the High Schools has a very serious effect. I know it is said very often to the High School pupil, "Now, you may possibly go to the university; you may possibly become a teacher, and therefore you should take up those subjects which will enable you to matriculate, or enable you to become a teacher if you subsequently so decide." But there is another side to that question. There is the possibility that the boy or girl who enters a High School may go to a university, but there is a strong probability that he will not go to a university, and therefore, to my mind, any course of study laid down should be such as would not have a tendency to lead students in the High Schools to take up that which is not best suited to their wants. It is one of the most unfortunate conditions of our High Schools that there is too great a disposition on the part of masters—and remember I have been there; I know all about this; I know how it affects the ordinary High School master—I say there is too great a temptation for the High School master to urge his pupils to take up those subjects which will be most calculated to give him honor eventually. Of course it is natural. How does that work very often? It has the effect of simply causing most attention to be given to the few, and the smallest amount of attention to the many. Once a High School teacher said to me—he is not here to-night—that he did not want pupils in the High School to remain there after he found he could not make anything out of them, that is, if they were not going to matriculate, he would rather they might leave. Surely a boy that has not the ability to prepare for matriculation, the boy who has not that genius to enable him to take a scholarship, is worth looking after; his interests should not be neglected.

I should favor for the Junior Leaving only one examination. I should place more dependence upon the reports of the principals, and there would be no difficulty, I think, in having one examination for Junior Leaving instead of two, as at present. We had three some time ago, we now have two, and I think we may very safely look forward to the time when we shall have only one. I might refer to technical education, but as I have said a great

deal upon that on other occasions, and written much upon it, I shall not discuss that matter now. I should for our High Schools also favor such a policy as would require every assistant to be a graduate of a university. So much for the High Schools.

Now I come to the last one, the University, in order that I may round off the whole subject of education. My policy for the University is, that the Provincial University should be well supported by the Legislature. Let me give you a few figures. You know what a small income Toronto University has. I find that the income of Iowa State University is \$148,377; the University of Missouri, \$176,921; Ohio, \$277,543; Nebraska, \$287,000; Illinois, \$379,000; Minnesota, \$396,177; Wisconsin, \$426,663; Michigan, \$533,524. The State of Michigan has within the last thirty years contributed something between three and four million dollars by direct taxation to its State University, or, in other words, it contributes annually about \$100,000. How is it, some would ask, that more money is not given to the Provincial University here? We had recently a large body of graduates gathered from the east and from the west and from the north to press upon the Government the needs of the University. Why should it be necessary to press upon the Government or the Legislature of this country the claims of the Provincial University? Why does the Legislature not more readily contribute to the support of the Provincial University? I have reasons which I shall endeavor to give why there is not that readiness which I, for one, would like to see. I have said that we have no direct taxation here as they have in Michigan, Illinois, Wisconsin and other States. That is one reason for the difficulty in getting funds, but that is not the chief cause, to my mind at least, and I shall give you what I consider is the principal reason why this Province does not liberally support the Provincial University. There has been a wrong doctrine promulgated through this Province for years. Too often we hear it said in cities and towns in various parts of the country that the Public Schools alone are deserving of support from public funds; that the boy or girl who wishes anything higher than a Public School education should have that privilege by paying fees. That idea prevails very much, I regret, throughout the Province, and has been advocated in the public press and upon the platform, and it is very easy to see why it is that there is so much reluctance on the part of the people of this Province to contribute liberally towards our Provincial University. It is unreasonable to expect that the average rate-

payer should be enthusiastic in support of the Provincial University, when his son or daughter, on account of the imposition of fees, is shut out from our High Schools from gaining a secondary education. Therefore, as a humble alumnus of Toronto University, I would say to all my fellow-graduates, Let us endeavor to have a better sentiment inculcated among the people of the Province regarding the support which they give to the High Schools, and we will have far less difficulty in having the Province contribute to the support of the University.

In closing, let me draw your attention to the expenditure per capita of the population made for education in the foremost countries in the world. France contributes \$1.60 per capita; Germany, \$2.00; Great Britain, \$2.20, and the United States, \$2.67. Here is an argument, when you consider the condition of the other countries, that it is not necessary to use before an intelligent audience like this; but arguments which could be based on facts of this kind, might very profitably be employed throughout the Province in showing the advantages which the Province can gain by giving more liberally to the cause of education. Let me give a few more figures. In England, France, and Germany, 14½ per cent. of the entire population are enrolled in school or college. England, France, and Germany stand at the head of the countries of Europe in intelligence. In Russia, Spain, and Turkey, less than 5 per cent. are enrolled in school and college. These facts, if brought before an ordinary audience, would help to convince the average citizen of the great advantage of having education widely disseminated if we are to maintain our national pre-eminence. Turn to this continent and we find that in Canada and the United States 22 per cent. of the entire population attend school or college. In Mexico, and in the republics of South America, only 4 per cent. of the entire population are enrolled in school or college. These figures indicate a great deal, and they show that if the public men of our country, those who influence public opinion; those who speak of the magnificence of our country, of the greatness of the British nation—and all honor to them for doing so—they show that if they with their eloquence, with their ability to handle figures, would only deal with the educational aspect of the question, a great deal might be done for the purpose of advancing the cause of education, and we, as an Association, would not find it necessary to do so much missionary work.

I thank you for the opportunity of addressing this meeting. My only object in trespassing upon your time has been simply to give some facts and to refer to some matters that might be considered and discussed. I trust that you may feel yourselves at home in this building. I am sure, were the Minister of Education here this evening, he would only be too delighted to express his pleasure at having you present, and his wishes that you would freely and thoroughly discuss all matters pertaining to the Educational System of the Province of Ontario.

Let me say, there is no danger from fair criticism. We want criticism; we need discussion; we should favor progress—progress resulting from full deliberation. Where there is no change there is stagnation; and just as soon as this Educational Association finds no fault with our system, or is perfectly satisfied with everything that has been done so far as education is concerned, I shall begin to think there is something seriously wrong and that we require to be stirred up.

MRS. A. M. HUGHES, President, said:—To the traveller who is climbing a long hill a halt now and then to look back over the road passed is a source of inspiration and courage. Each plodding step is so lost in the grand whole that one forgets the weariness of the way in the vision which it has revealed. There comes from this survey a consciousness of freedom and power gained through effort which strengthens and gives courage for the climb which lies before.

We have just reached a mile-stone in the progress of the world in the dawn of a new century, and as we look back we marvel at the change which time has made, and more at our own unconscious acceptance of each change as the inevitable and necessary answer to our pressing and immediate needs. "Once man could only go so far as he could walk or beast carry him; could only touch what he could reach, and see only as far as his eye permitted." Mankind stood single-handed before primitive nature and won a livelihood by a hand-to-hand struggle with blind untamed forces. It was man's physical force pitted against animal life and nature. Necessity of want unsatisfied roused man to effort, and effort developed power, and knew itself in ever nobler effort until, through invention, man has lifted the burden from the muscles to the brain; and through understanding of, and obedience to, natural forces he has tamed and made them his servants, doing him service instead of opposing him.

To-day the man or woman whose sole dependence is upon muscle power, has to deal with the lowest forms of matter and follow the most servile occupations. It is written of man, "Thou shalt have dominion over the earth." The promise is in man as well as to him. Slowly and steadily he is coming to his inheritance. The inheritance is his only as he conquers it through a comprehending mind and controlling hand.

Through creation man understands created things and rises toward a comprehension of divine power which is ever in the process of revelation through perpetual creation.

"It is not many years since men thought the earth a completed product of Divine power, and that God had withdrawn from it; that He had completed the disclosure of His nature to Abraham, David and Isaiah, and no longer spoke to men. He had guided Moses in such a way that men could follow the signs of His presence, but He left the leaders of later times to find a path through the waste and storm as best they could."

The attitude of thoughtful minds to-day has changed, and the man who would live near the Divine is not the one who sits in passive contemplation of what has been, but one who works to the uttermost limit of his power that he may feel the joy of living contact with divine life in co-operative creation.

Man made in the image of his Maker is essentially creative in his impulses, and is impelled by a spirit within to himself create and so realize his pattern. If he is deaf to the spirit the image fades and he drifts back toward the animal, lower than the savage, because the native power is lost through disuse. Such a class is ever a menace to society, for with the loss of spiritual power the brute force which remains is an ever-ready tool in the hands of a leader who appeals to brute appetites.

"The way of work is the way of discipline, training, education and growth." "Work is not a mere putting forth of strength in order that certain external ends may be accomplished and certain visible products of skill and toil be brought into being. It is the expression and passion of a full, deep, rich life. It does not consist in making things; it binds a man to his fellows, sets him in the spiritual order of society, . . . teaches him temperance, industry, honesty, truthfulness, patience, . . . develops his nature and appeases his craving for expression."

From our point of review we may also look forward and prophesy the future from the trend of the past. We should gather

up the product of the past and go on with freshened hope and clearer purpose to ourselves add to the inheritance of the future.

All progress that has been made has been in the face of fierce opposition of a spiritual as well as material nature. There have been, are now, and always will be, individuals and communities who act as brakes on the wheels of progress—the cautious, canny souls who pride themselves on their conservatism. To their mind the whole universe would rush to swift destruction without their restraining influence. To their imagination safety is insured only by slow movement, and that without exception. Utilitarian standards govern their minds. Beauty and all that appeals to the artistic sense is incompatible with usefulness, and savors of wastefulness and extravagance to them.

The enthusiastic, progressive worker is apt to chafe sometimes under the drag of over-cautious restraint, and feel somewhat inclined to give up the effort to pull up against such heavy odds. To one so discouraged a review of the past is suggestive of hope, in that it reveals a power unseen by men, and often in direct opposition to the declared purpose of man, that steadily makes for righteousness—an undercurrent of power which never fails and which slowly, but surely, works for the uplift of humanity. All that is true in us is wrought into the divine force, and all our weakness and prejudice cannot hinder progress.

It is a perpetual declaration that the Lord reigneth, and ignorance and opposition cannot prevail against the course of highest good. This assurance should quiet us without decreasing power or enthusiasm, cool the heat of controversy and free us from the bondage of unreasoning prejudice. Truth will prevail where men are ready to know it and live by it. If we want the *truth* we shall win, whether the victory is for our especial plan or otherwise.

It stirs a feeling of pride in us when we look back over the last century of progress in education. Our Public School system is in many ways a credit to any nation. It has made it not only *possible*, but, in a measure, compulsory that every child of normal mind shall have a knowledge of at least the rudiments of education without regard to his rank in society.

The average schooling amounts to enough to secure for each person a little more than one-half of an elementary school course of eight years—enough to enable the future citizen to read the newspaper, to write fairly well, to count, add, subtract, multiply, and divide, and use the simplest fractions. In addition, he acquires

a little geographical knowledge, so important to enable him to understand the reference or allusions in his daily newspaper to places of interest in other parts of the world. But the multiplicity of cheap books and periodicals makes the life of the average citizen a continuation of school to some extent. His knowledge of reading is called into use constantly, and he is obliged to extend gradually his knowledge of the rudiments of geography and history. Even his daily gossip in the family, in the shop, or in the field, is to some extent made up of comments on the affairs of the state, the nation, or distant peoples—China, Japan, Nicaragua, or the Sandwich Islands, as the case may be—and world interests, to a degree, take the place of local scandals in his thoughts. Thus, too, he picks up scraps of science and literature from the newspaper, and everything that he learns becomes at once an instrument for the acquirement of future knowledge. In a nation governed chiefly by public opinion, digested and promulgated by the daily newspaper, this knowledge of the rudiments of reading, writing, arithmetic and geography is of vital importance. An illiterate population is impenetrable by newspaper influence, and for it public opinion in any wide sense is impossible; its local prejudices are not purified or eliminated by thought and feeling in reference to objects common to the whole civilized world.

The transportation of an illiterate population into a population that reads the daily newspaper and, perforce, thinks on national and international interests, is thus far the greatest good accomplished by the free Public School.

Our schools are housed with increasing care in regard to structure and sanitary needs, though much still remains to be done.

Our teachers are being carefully trained and fairly well paid. Sometime in the near future we shall demand that, in addition to a certificate of intellectual and moral ability, we shall also require that a teacher who is to spend five hours a day, in a not too well ventilated room, with from thirty to fifty children, who are just at the age when most susceptible to adverse physical conditions, shall also furnish a certificate of sound physical health.

Thousands of children are being sacrificed for sentimental and influential reasons, and we, as parents, are beginning to arouse ourselves to demand that the sacrifice shall cease.

The primary work is now recognized as equally important with the higher grades. The kindergarten has the sanction of the Government as a legitimate part of the whole educational system.

We are providing more definitely for the training of the emotional nature of the child through music and drawing. All this is good, but much remains to be done in educating the body of public opinion up to the appreciation of their privileges, and this should be the work of the teachers. They should be leaders in organizing child-study clubs and in helping the busy community to know what is being done for their children. And why is there no child-study section in connection with this Association? Every town might have, should have, its child-study club, and from this annual meeting might go suggestions for club work throughout the Province for the coming year, and the next meeting be a *résumé* of work done and plans proposed for the coming year. The literature on this subject is rich, full of suggestion, and could be made available through a lending club, so that everyone interested could have the best and the same as every other. This would give a conscious unity of interest throughout the Province, and add a thousandfold to the common interest in the schools. There could be delegates from each club, coming at the same rate as the teachers, and participating in the good things for the sake of those at home.

It is a philosophical principle that, to know the true nature of any act or motive, one should universalize it. There is a curious sort of pride shown by individuals, and often whole communities, where there has been no definite struggle in overcoming conditions, and finding a character through that struggle in holding fast to old traditions. It seems to be a principle ingrained in the very nature of some people, never to espouse any new cause until it has proved itself and is forced upon the community. It is a veritable "cat's paw" element in character. It creates a most depressing atmosphere for any line of progress. The effect is a dead selfishness, which kills the spirit of investigation in others, and which, if universalized, would stagnate and corrupt the earth. There is no reason why all should not be active in the search for truth.

The commercial spirit of the age has repeatedly declared the kindergarten a useless extravagance. The Government has recognized its value, and while not making it compulsory, has provided for its maintenance as an integral part of our Public School system, but it still has most bitter opposition by many who do not understand anything except its surface attractiveness—it is pretty. Notwithstanding that educational leaders the world over have unanimously recognized and advocated it, still it is throttled by

men who have no more idea of the progress of the thought of the generation than of the path to the north pole. If these same opposers had to do business and live under domestic conditions as far behind the times as they would willingly maintain the cause of education, they would lead the van in rebellion. The contrast between the torch, or even the tallow dip and the modern electric or gas light, would not be greater in the matter of material illumination than the contrast between the old primary methods and the kindergarten and connecting class of to-day in the case of intellectual illumination. The hope of the future is more and more centred in the child. The study of the child is the most important branch of social investigation to-day. The home is coming into close relation with the school as a whole, and the kindergarten, through its mothers' clubs, is one of the most vital factors in arousing the interest of parents in their own and others' children. It is a narrow view which includes only our very own; a false individualism which would, in its outcome, set every man's hand against his fellows. True individualism sees the unity of society, and would enrich the life of each with the possessions of all, not only for sweet charity's sake, but in true, broad self-interest. No kindergartener or teacher who enters upon this work can be equal to the constantly-enlarging possibilities of it without a constant inflow of fresh inspiration, which comes from constant study and ever fresh spirit of consecration. When, as a body, the women of the kindergarten appreciate the possibilities which they hold in their hands for the uplift of society through the better understanding and more intelligent training of child life in the homes, they will not arouse the criticism of others because of self-assertiveness and felt superiority, as is sometimes the case, but they will grow more and more devoted students and broader women than they are to-day.

The teaching profession, as a body, would do the general cause infinite service if they would only try to understand the kindergarten in the light of the principle of the new education, from which it cannot be separated. Education is one unity governed by common principles and every phase of its expression is of interest to every other.

The new education is part and parcel of the whole social evolution, and therefore its development is inevitable. All the opposition brought against it or any part of it cannot destroy the eternal verities of its foundation, because it is based in the nature of the child.

We, as its advocates, should never presume that the limit of insight has been reached. We should be ourselves perpetual students and learners along all lines of growth and progress; not only of that which pertains to the school, but of the family, of society, and the nation; that the light which reflects from others' work in solving sociological, domestic and political problems, may also enlighten our own. We should remember that we are part and parcel of one stupendous whole, and the life of the whole must include the perfect life of every part before it finds its unity of perfection.

In the evolution of society the traditional methods of the old education are not equal to the demands of the new conditions and modern needs. Commerce, industry and invention have multiplied apace, and science demands a place in our curriculum.

The past, which under the old tradition was all important, becomes vital only as related to the present, and the study of accumulated facts secondary and supplementary to the discovery of immediate and evident truths. Under the new conditions learning becomes, first, discovery, then logical arrangement of what has been discovered, according to its immediate relationships, and later, when interest has been aroused, the assimilating of knowledge which others have gained. Here especially it is the province of the school to guide and assist the child by providing, in logical order, the material which is to be the food on which the mind is nourished. Instead of the old order of accumulated facts and derived rules being used as food for babes, we must learn to substitute natural conditions and leave the child, first, to gratify a natural desire to know by actual contact with mother nature.

Dr. Butler says, "Children do not learn logically; they come later to see logical relations in what they have learned. . . . The logical order is the order of proof, of demonstration. The psychological is the order of the discovery of learning. The well-equipped teacher knows both logic and psychology. He is prepared to guide the pupil in his natural course of learning and also to point out to him the structure of relationship of what he has learned. The logical order is so simple, so coherent and so attractive that it seems a pity to surrender it for the less trim and less precise order of development, but this will have to be done if teaching efficiency, according to evolution, is to be had."

Our review of man's evolutionary process leads us to conclude that the development of the race has been largely the result of the

struggle with material difficulties. "Our mechanical products in all their rich variety serve two purposes: to show the measure of the brains that made them and to help make better ones." Man's use of things led him to discover higher use, and the trend of the new educational thought is toward some form of practical work with tools and in the domestic arts.

There is a marked tendency to lower the ideal of this form of education, to a purely utilitarian standard. The community are apt to run away with the idea that it is because our boys and girls will, through such education, be better fitted to earn a livelihood, that we should advocate it. Granted that it is true, that such will be the case, we still have here only the very lowest argument in its favor.

The fact that the race, through its industry, has fed and clothed its individual members in the years of its growth is not the fact that stands out prominently; but that through its energy and effort mankind has come into a larger intellectual and moral life, and as a whole has risen to a higher plane of living. What is true of the race in its growth is indicative of the process of evolution in the individual, and our manual training and domestic science do not mean simply better living, in its every-day, material aspect of physical needs; but it does mean for our boys and girls the beginning of a richer content of mind and spirit. Education is bound to be a process of training through which our children enter into life more and more abundantly.

Dewey says: "The child gets the largest part of what he gets through his bodily activities," and this thought is the key to the new education. The old attitude marked the dependence of one mind on another. The new holds in reverence the independence of the individual, and emphasizes his relationship to the whole of society. The question of the school in relation to child-life is simply this: Shall we ignore the native setting and tendency of nature, and deal with a dead image we have created, or with the living child? Shall we give the real nature play and satisfaction or stifle it?

There are various objections raised to the new ideals and methods by those who have inherited a reverence for what has been. They say: "How shall the child get the discipline he needs? We have to learn to do the things we do not like if we would develop strength of character." Tradition sets the teacher in direct antagonism to the child, and all must be trained to pattern.

Which develops the greater vitality of effort: doing the thing we do not like, or working in joyous willingness of spirit? Which, then, is the logical choice for the child when we wish to cultivate a love of work? Why should we choose the unwelcome task which can have only his divided attention, because he is always occupied partly in forcing his attention, and can give only the remainder of his force to the work itself. Should we not rather provide for him experiences which concentrate and absorb his entire mental activity? Why is it that to many people the normal process of life appears to be incompatible with getting information and discipline? Why seek out the unattractive and specialize the joyous occupation?

We are shaking off traditional shackles and have begun to study the individual child and suit his training to his needs. Instead of cramming him with facts for examination, and then expecting them to fall out of the mind as soon as it gets shaken about by real life, we should study undeveloped possibilities and where observation is naturally loose and inaccurate we should plan to exercise the senses in definite observation of detail. If through heredity, impaired health, or defect of any kind the reasoning faculty works with difficulty, it should be the direct purpose of the school to give that child experiences which naturally exercise the logical tendency of mind.

The question of discipline is one that has aroused more controversy, perhaps, than any other in the evolution of educational principles. The old ideal of absolute and unquestioning obedience of the child to the arbitrary commands of the adult dies hard, and many a conscientious soul still clings to it. It is not the principle of obedience as a fundamental element in well balanced character that is assailed by the broader thought of the modern educationist; that must always be a quality of the finest mind. It is the left over remnant of a system of a training which belonged to a period of despotism on the part of the ruler and abject slavery of the subject. It is a system which was evolved from the social conditions of that time, and has no more right to exist in the educational system of this land of freemen than the despotic ruling of the people as a whole.

As the principle of freedom gained power in the minds of men they threw off the yoke that held them to slavery, but the despotic principle still held in education, because the child had no power of redress through physical strength, and the granting of their

inalienable rights has been delayed because we have failed to recognize in the child the man that is to be. We have been slow to see that if the adult is to have a character to appreciate and use his freedom, it must be developed by freedom during the growth in childhood. The province of education is to develop habits of self-control and train the judgment to right power of choice. A child trained in the habit of being dominated by another choice grows up a weakling subject to his environment or, breaking away from unnatural restraint, finds relief in excess and riot of action. To train to unquestioning obedience is to train a slave without the power of choice. There can be no greater blemish than to live out a denial of man's greatest prerogative.

PROF. J. W. ROBERTSON said: Madam President, Ladies and Gentlemen,—I must first thank the Association for the honor of asking me to speak to its members. Not being a teacher, I come with some diffidence to discuss a part of your work which many of you may say and think, with some measure of justice, that I cannot know very much about, especially since I myself was not trained by this newer method, which we call Manual Training. Let me make this one further observation to put myself at ease with you: every teacher knows that the one thing that makes the most difference in the quality of a pupil's effort and its result is what the pupil is thinking about while he is doing his work. Now, I am thinking only of any service I can render to this Association and yourselves. I have no ambition to deliver an oration; my sole thought is to make what I say of some value and some benefit to the Association and the people of this Province.

There are, perhaps, only four factors in human progress that have a very intense and far-reaching educational influence. These I shall call the Home, the School, the Church, and the Press; and I dare say the one I have named last may not be counted least in its influence on our progress as a people. Of late years the school has been absorbing the time that used to belong to the home. I do not discuss or say that I regret it. The fact is here: the school counts for more now than it did twenty years ago in this country. It counts for more both in the direction and in the rate of progress, and, therefore, the direction and rate will be governed more than formerly by the quality of education given in the public schools. The quality of education in the schools is best discerned, I think,

by men and women who are not in the schools—and that is my apology for being here to-night. I count it a kindness when a man outside my own profession tells me things that this country needs to have done for it by the Commissioner of Agriculture; because I am apt, as teachers are, to become microscopic in my mental attitude towards subjects, and to see things out of proportion, and out of focus, and all the rest of it.

If I say some things to-night that are lacking in those genial qualities of flattery and agreeableness, you will put it down to the habit of speech which I have as a Scotchman and a Canadian who loves the truth as he sees it. I have no sympathy with the flip-pant bluntness of fault-finding which all too readily comes from the men outside the schools to the men inside the schools, who everybody says should be blamed anyway. I beg to call myself an exception to those who blame the schoolmaster and the school-mistress as a matter of course. However, ability to see the coming needs of a people, to see the possibilities of a people, joined to earnest and sympathetic labor, are the talents which good men have put at the service of their fellows in the past. I aspire to leave some record like that behind me.

The needs and the possibilities—those were the mission of the old prophet as distinguished from the schoolmaster or the priest—the man who could see what should be, and then by proclaiming and doing, make that come to pass. The prophet has not been the man who could foretell some curious event; but one who, foreseeing what might be and should be, and working towards bringing it to pass, could make his prediction a truth. We have had men like that in Canada, and we need more like them now to lift us out of all the pother about little things in education and schools, and let us see the possibilities of this people, and what education may do for us as a nation in times to come. But for the prophet the nation stands still and its better life stagnates and decays. The prophet must sometimes find fault; but if he finds fault, his is not the usual sort of fault-finding that finds comfort in grumbling, but the fault-finding which is the essential preparation for mending the wrong, for protecting the people, and for improving their powers, conditions and opportunities. It is with a good deal of diffidence that I venture to say anything looking like fault-finding. In fact, when I thought of coming to Toronto and speaking on this subject at the headquarters of educational movements and authority in the Province of Ontario,

I had a vision of the past, not of the future. A good man came to Ottawa to preach. He looked down the aisles of Christ Church Cathedral and said, "My dearly beloved friends, you look so eminently respectable that I fear you are not the people for my gospel of repentance unto good works." Elsewhere, I might be a voice of one crying in the wilderness; but this is Toronto, so I will not use that simile. The system of education in Ontario is eminently respectable—I think as respectable as regulations about text-books and examinations can make it.

This newer education which is being discussed does not imply abolition of the old. It is not a new system any more than it is a new century. The new century is only the sum total of the old century with all its past, plus the duties and responsibilities and possibilities of the present. The new includes all the old, except what it discards as having served its day. So, whatever of a new system may be developed in times to come will have within it all that is good of what has been. It may shed some things, as a plant when mature sheds some leaves that served their purpose in their day; but the new does not abolish the old nor find fault with the past, which was good enough for its time and its stage. A system of education, of which I hope manual training shall form an essential part, even a predominant part, within the next ten or fifteen years—a system of education is something far greater and deeper than schools and books, and tools and equipments. Its real quality, its vigor and its vitality depend upon the spirit of the people that lie behind its visible expression in schools. The spirit of the people—have you thought of that?—of how the old Scottish parish school, with a little stone building, a few thumb-worn books, and one master for seventy scholars, would turn out men with minds that knew, that knew the world and men, that knew what to do with it and them. And what brought it about? The prodigious enthusiasm of the people in their appreciation of education; that lay behind the school; that nursed the aspirations of the boy when at home and on the road to school and back again; that nursed the love of verities, of knowledge and of power in the boy and the man and kept him from being a bookish thing, which is not a manly thing—the two are unlike. We are away—a long way—behind in Canada in that respect, a tremendously long way behind in the social spirit of the people, in their attitude to education, in their craving for it. Why, here a father says, "I don't want my boy to go to school any longer; he won't work as well if he goes

to school any longer." That is not the hunger after righteousness in knowledge, which maketh a people great. We haven't got it yet. That is the only fault I have to find: we haven't got the spirit; and I would like to give a helping hand to bring about that state of social spirit which will push education to the front and hold it there always as the best thing the people can have for their children—a good start in life with a well-trained body (that is first) to hold a well-trained mind. With those, anyone may hold a good place in life as a well-trained man or woman, looking their fellows in the eyes with kindly goodwill and helpful co-operation, and kneeling in body or spirit only to their God. That should be the fruit of education.

THE NEW EDUCATION, THE NEW CENTURY.

Let me commend you to read "The Education for the Twentieth Century," by Mr. Millar. It has that spirit in it, that seed in it, which, sown over the country, will rise up in a harvest of better schools and better teaching and better methods.

It is rather unfortunate that this reform in the methods of education should have come to us under the name of "Manual Training." There are in this newer education three forms of expression which are used interchangeably. I am sorry for that; it leads to much confusion. The three are: Manual Training, Industrial Education, Technical Education. I see them in the newspapers, read them everywhere, and hear people talking about them; and the one means the other to most people. Now, they are not the same things at all—not at all the same sort of things. The spirit of the thing determines its nature. The spirit is quite different in those things I have named. Manual training is that part of general education which seeks its result in the boy himself or in the girl herself, seeks the result there and nowhere else, without regard to the particular occupation to be followed afterwards. The things made by a child in manual training may as well go into the stove or into the waste-paper basket; but the things made by a boy in an industrial school, under a system of industrial education, are made for the sake of the things and made for the sake of the ability to make the same or similar things that will sell. I do not say that is a poor part or an unnecessary part of education, but it is not Manual Training. Industrial education imparts information and gives training for the particular purpose of fitting a boy or girl, or man or woman, to be capable, expert and skilful in some

industrial occupation. Technical education has some manual training in it, but the manual training in technical education has a price in it and on it for the worth of its products. It is looking to the effect of the training on the craft and on the product, and not on the person. Technical education is to prepare a boy or girl, or man or woman, for following successfully a trade or profession. Manual training in a technical school is pursued as an end in itself; the idea behind it is utilitarian only. There is a difference—a tremendous difference—and manual training is not so valuable after a boy is past fifteen. It then becomes technical education and craftsmanship, which have their value in dollars and cents, but which are not essential as part of an elementary school system. On the other hand, manual training is a means for developing the faculties and giving the boy that all-round training which he is entitled to in a country like ours.

Speaking on each of these subjects briefly, I would indicate only the essential differences. It seems to me the difference is fundamental—not in the tools, not in the machinery, not in the models made, but, I apprehend, in what lies below them all. The difference is in the child. Whether he is to be a farmer, or machinist, a doctor, or lawyer, or statesman, or clergyman, he needs to have his manual training, otherwise his brain is only half developed. It is for the sake of the man and his mind, not for the sake of the hands or the things he makes. If a man wants to be a farmer, he needs education in agriculture, that is, trade or business training. If a man is to be a good machinist, he needs industrial training and technical education, that is for the sake of the craft and for the sake of the things he is to make. This idea of teaching a trade in the elementary school has played the mischief with the endeavors of earnest-minded men to bring about a reform in the educational system to include manual training. The man on the pinnacle of literary and scholastic attainment has pooh-pooed the whole thing. He says, "You should not put a trade in school; school hours are already too short for the purposes of education only."

I have talked to these men by the hour on trains and in my dining and supping with them, and they ask, "Why do you want to put a trade in school and shorten the already too brief hours there? Why don't you want the boys to get more culture instead of a trade?" Ah, if a man grows potatoes and corn for a while he will know the meaning of culture. It is not by sticking things on to

them that they are cultured; it is by giving them the conditions and environment suitable for their growth that cultured lives of beauty and use are developed. These people don't understand that manual training is not a trade school to teach a trade, although that would be a good thing in its own place. Then the man whose mind is buried in the débris of severe muscular labor without intelligent purpose, is down on manual training because somebody has told him that the manual training school is going to take away his bread and butter and overcrowd the labor market. The only labor market that is overcrowded is the market where unskilled men try to market their strength. You never have an overcrowded market for talent, for trained ability in any calling or country in the world. And so we want the manual training to lift the lowly man up and enable him to perform a better class of labor, and to lift off that man on the pinnacle and set him on solid ground of practical ability, where he will have a chance to be useful. Manual training is educational for the whole of the child, and, therefore, should become a part of the educational system of the Province, and of every province—an integral part of it, not an extra, served outside the bill of fare. I advocate that as a compliment to our school system—I spell it with an “i,” and do not mean it as a pun—it is a compliment to the school system of Ontario to say that the people want this now; it is not a complaint against it to say that it needs it, because if it has done its work as it ought to have done it, and as it has done it in a large measure, it should have made the people ready to do what they ought to do, to prepare their boys and girls for the new claims and new duties of this new time. The time is quite ripe for action. That is why I am very glad to advocate this, let me say again, not as a complaint against what is or what has been, but as a compliment to the teachers for having prepared the people to want for themselves what they need to have now.

What is the great need of the time? Men who can do things. But you say, “We are a new country.” Whether we are a new country or an old country the need of the hour is for men who can do something, not for men who can say something. The need of the people fifty years ago was for men who could say something right and say it so that the people would strive towards that end; but you know now we have too many people who can explain the universe and can't fill a man or woman's place in it and earn a living for themselves. It is a melancholy fact; the country is full of young people idle or half-idle because they are not competent to do things,

who cannot give expression to themselves except in one way, that is through talking, through language. It is a great mistake. The human organism, while suited for receiving impressions, must give expression to its thoughts in other ways than through words; and the schools have been pointing the boys and girls towards expression through language until we have a splendid manifestation of the effect in our so-called greatest and highest assemblages, which were aptly defined the other day as "the two Houses of Palaver."

I want to lend any support I can to the leaders in this movement for a change, because it will give the boys and girls a chance to express themselves through doing things. I have read a good many documents that I thought I might need for reference to-night. One of the best I have found, and because it is short it is so much the better, is by Mr. W. S. Ellis, of Kingston, who is one of the leaders in this movement. If there is not a large issue of the pamphlet I would like to print five thousand copies out of the printing fund I have in the Macdonald Manual Training Fund, so that every teacher and person who wants a copy can get it. Then there is another, by Mr. James L. Hughes. It did not steal my thunder at all, but put the things better than I could say them, and therefore I would be glad if you would read that. One that came to my desk recently from Mr. John Seath on "Manual Training and High School Courses of Study," contains a great amount of information gathered by personal observation and research. The Educational Association could not spend money better than by having these available for each member of their Association. By manual training our educational system can be strengthened and not weakened, can be lightened and not overloaded, so far as the burdens on the teachers and pupils are concerned. I have taught a little, taught grown audiences many a time, and the most important thing is to get and hold the scattering attention of people who don't care a cent whether you say the nice thing or the ugly thing, the right thing or the wrong thing; I can fatten a chicken far easier. I can hold the chicken while I pump the nourishment in; that is cramming—far easier done to a chicken than to a class. The boys who have taken manual training are keen to acquire knowledge which they can use; they are all alert. That makes the labor of teaching light; it makes the task easy when the child is interested.

The Macdonald Manual Training Schools are to give these leaders an opportunity to put their recommendations to the test in actual

practice. I don't think they would have been in existence if I could not have said to Sir William Macdonald, "The best men in the country want this improvement; let their judgment be backed up by the establishment of a few object-lesson manual training schools, and the people will see for themselves what it is." The money was given unhesitatingly to back up those leaders, and not to thrust on the people a new thing, all uncalled for, and perhaps not needed. Some of us said this is a good thing for the people; let us see if it will pan out according to expectations, and it is panning out most abundantly. This is the best gold mine Canadians ever struck—six thousand boys being trained so that they will produce not merely wealth for the country, but ability and happiness for the homes they live in afterwards. I say, all honor to the man who was willing to stake his money on the judgment of you teachers; and he has been quite justified in his action.

I shall show briefly how this fits into the school system, becomes an integral part of it without any wrench or damage.

THE PURPOSE OF EDUCATION.

What is the purpose of education? I know you can define that far better than I; but I am to do it from a layman's standpoint, not from the professional standpoint at all. The purpose of education is three-fold. From the teacher's standpoint, he strives to impart information; that is only one strand of the three-fold cord which leads the mind out. At the boy's end of that effort his part is to acquire knowledge, and very often the more the teacher imparts the less the boy acquires; that I have found. How does the boy acquire the knowledge of facts and of relations? Mainly by putting his own conceptions to the proof; by doing something; he learns by doing. We all learn by doing, not by listening. He would thus get the knowledge of facts and the knowledge of relations. What does that mean? Comprehension; that is intelligence—nothing else is. Knowledge of facts is not intelligence—we all know that. What is needed is comprehension of relations of the reasons for things, of the relations of things, ideas and persons to each other and to one's self, and of one's self to them. Such comprehension is intelligence. I think the mind is capable of only two great lines of activity, only two as far as I know—understanding (comprehension, you see), and expressing. How long will a boy go on understanding unless he has a chance between times to

give expression? How long? There must be the double mental action or the equilibrium of stagnation. Manual training is a style of education which gives the boy a chance for expression; that makes his understanding clear and wide and complete. "With all thy getting, get understanding;" and the mere training of the memory on words, the imparting of information, never gives a boy understanding. It sometimes gives him a little bit of an inclination to gain an understanding for himself, and so far it is good. The ordinary schools do give the pupils some chance for expression; that is the second part of the school's use—the second strand of this cord of purpose in education to train the faculties, to train and develop the powers. What powers? The powers of expression, and expression by doing as well as by saying; expression that brings things to pass by the child's own effort; expression that overcomes difficulties by doing the right thing in the right way at the right time. That is the second strand; he learns by doing. It is the old Bible definition, "Be ye not hearers of the Word only, but doers thereof." What a lot of exquisite philosophy for education you find in that old Book?—the kernel of the best thinking among men to-day! Children love to do and to make things. I have yet to find a child who loved to listen to anything except a story; and the more romantic and impossible and impracticable, the more the child loved it. You could not put that sort of stories into school books and pass muster with the serious-minded folks who have grown old so long that they have forgotten what children love and what they loved when they were children. Children love to do things, love to make things; that is their ambition, their delight. Children love to learn in school, I know—I used to; but once in a while you will find a boy and a girl who love to learn for the sake of the marks, for the sake of the prize, for the examination. I have been a good many times at the head of the list—quite often; and after a while, when a boy is fourteen or fifteen, he loves to learn for the pleasure of the mastery. When he gets on so far—and I think, as a rule, he does not find any sense of mastery over the book subject or the symbol till he gets past twelve—then feed him all the book he can take, so long as it nourishes his appetite for obstacles; that is not often till the boy is past twelve, in the boys I have known. There should be something else to nourish the mind and lead it out before that period. Too often the learning does not lead to ability, but leads to passing examinations; and when after examinations are passed there is nothing left. The kind

of learning that leads over examination hurdles and nowhere else is wasteful, if nothing worse. All learning in manual training leads to ability to do.

A child is one and indivisible. After reading books on the subject, one is almost persuaded that a child is not one—that a child is like the wooden puzzles we used to have as boys. You pulled out one peg, and that was one part; you continued, and laid all the parts in separate places. After a while you tried to put them together, and when it was finished it was a man. And so we speak of the body, and we have gymnastics for the body; we speak of the mind, and we have intellectual training for the mind; and we have the emotions, and we have music and all such nice things for the emotions; and then we have the will, and we make a boy do disagreeable things, and refrain from doing pleasant things, to train his will. The disagreeable has been counted a necessary element in mental and moral training of high discipline. That is my old wooden puzzle over again; you take the boy all apart and scatter him about, and then try to put him together again—and you find you haven't the boy. The boy is not that sort of thing; the division is not real, and the making of the divisions for clearness of explanation, is at too great a cost. We are paying too much for our conveniences. There is a whole lot of philosophy, so called, that is so convenient to our indolence that it is rotten clean through with conveniences for explaining things, which do not explain—a whole lot of them. When a man comes to bear the burden of life in the stress of real living, and to do his duty patiently and happily, he will find that a whole lot of the philosophy that splits a man all up and tears him all apart, and says, "This is for this, and this is for that, and this is for the other thing," is not worth much. A man does not behave that way at all. He does not conform to a classifying book any more than a deity lets himself be compressed into a theology. A man the other day was trying to make my deity fit into his theology. What a little bit of a God he would have been! The child is one and indivisible, and his education—the purpose of his education, the quality of his education, the growth of it—implies these three things: progress in intelligence, progress in practical personal ability to do things, and progress in the desire and in the power to act with other fellows for the good of the whole lot. The last is the third strand in the educational cord. An educational system that does not provide for these three harmoniously is defective and

weak, and not fitted for our people—progress in intelligence and in practical personal ability, and, lest these should run to selfishness, progress in the desire and capacity to act with others for the good of all. That is where the games saved the school; it was all books otherwise. It should not be left for the games to save the school; the school should have the games, and something in the class-rooms also, to develop the spirit of co-operation. A boy is first a member of a family—he soon finds that out by the limitations and the need for being agreeable—a member of a community, a member of a nation, and a member of humanity. That is the meaning of education—to fit us for that larger life, and the tasks of it, for the progress of humanity.

THE METHODS OF EDUCATION.

I am to say a word or two on the methods in education. I am saying all these things incidental to manual training to indicate where it fits in. If I had to discuss manual training as a separate thing, it would not be the sort of thing we want. Methods in education—they don't amount to anything, unless you have a live man or woman, with graces of heart, manner and person behind them. In this peerless calling, the main thing is the quality of the teacher; he or she is the prime power outside the pupil that makes for growth. Teachers have their office; they have their place in society, and they have their pay. I never knew of a teacher who had to sue for his salary; they are sure of their salary, such as it is; but they are not sure of the comforts they could buy with the salaries other men get. I shall give you an instance. I shall take a town of six thousand people in Ontario, and the postmaster gets twice the salary per annum of the best schoolmaster in the place, and does not do one-third as much work, and his work is not worth one-third as much to the community. I don't say the postmaster gets too much, but is a community civilized that will rate the men who are doing its best work at the lowest scale of wages for the work they do? It does not say much for our civilization, if we believe that the men who train the half-plastic and half-stubborn minds of the young, at the critical age, in regard to the ideas they shall hold and the ideas that shall hold them, and the ideals they shall reach towards—that those men should be paid least of all our public servants. Wonder at stagnation? Compare Ontario with Quebec, and where are you? Quebec pays 380 teachers at \$7 a month. I have never

had anything that made my whole nature shrink with apology for Canada like that. I used to go to Great Britain, and I am going this year again, to speak well of this country—its great expanses of fertile soil, its healthy climate and its varied products; the great St. Lawrence and vast inland lakes; Niagara and the Rocky Mountains; our timber, mineral and fishery resources; our intelligent, industrious and well-bred people; and all our great things; and—\$7 a month for 380 women to teach the children! It takes all the stiffening out of a man's backbone when he wants to speak proudly of a people who will do that. What do we think of ourselves? We have not that social spirit, that prodigious enthusiasm for good education which makes a people great. We must have the schoolmaster going about urging the people to let the children come to school, instead of having the people urging the schoolmaster to give the boys and girls the best training that can be provided. When the missionary leaders in educational reform show the parents that schools do develop both intelligence and practical ability, they will want more schooling for their children. The teachers now are paving the way to big salaries for their successors, and that is a little bit of comfort for you. To start and nourish ideas the teachers use methods, processes and devices. Children get ideas and ideals far better from things and from life than from symbols and words and books. We have six avenues for taking in impressions before we are educated; after that, we have many more. I would like to give you, just before I sit down, a statement of the new senses which a man who is educated has. He has six to start with: tasting, smelling, hearing, seeing, feeling and the sense of temperature, that even a baby has. Those are six avenues for impressions. Now, if an impression reaches a boy's consciousness by all these channels at one time, don't you think he has the impression a good deal more clearly and distinctly and lastingly than if it come to him by only one of them? When a boy cuts a piece of wood, he has the sense of touch, he sees, he hears the movements, and he smells the wood. You think he doesn't? Don't you remember the smell of the woods in spring, and the lingering odor of the old woods and leaves in autumn? and do they not bring back to you every face, and every sound, and every bird, and every twig? Don't you remember the dainty smell of some bedroom in some place away back? There is no impression that will linger like that got by the sense of smell. I think of the little bedroom, with its white-

dimity curtains, and the peculiar pattern on the old paper on the wall. I know it all, and I know the odor far better—of musk and fragrant apples from the drawers where the best clothes were kept; it is vivid, clear, deep, lasting—yes, with its associations of love, lasting through the other life, I think.

Six avenues for impressions and only two avenues for expression—the tongue and the hands; a little in the countenance when you are angry or pleased, but otherwise the two avenues, the tongue to say and the hand to do things. Now, if we get clean-cut impressions along all those lines of sense, we ought to give them a chance of getting out as expressions by both lines, and not only by one line. We ought to do that for the sake of the ideas, and for the sake of the boys. Both may thus be of use and benefit to each other—the ideas and the children. Children would become lovers of ideas, and ideas would nourish their minds.

I shall not quote for you beyond saying that I have the most reliable authority for the statement, that the motor centres of the brain, which govern the muscular movements, grow between the ages of four and fifteen, and do not grow after that. Those which control the muscular movements of the hand are so large and so important that if they are not trained well during their growth they can never be efficiently trained afterwards; and there is a distinct loss of general mental power (not of muscular power) from want of the training. You take the men who have come to greatness, and you will find at the beginning of their lives a boy who did things with his hands while he was growing. He played or he wrought, or he fished or he fought, and did all sorts of things with his hands. He would have expression by doing. It was not his judgment; it was the judgment of the Creator who said, "You must give expression or you will stagnate and be stunted." And now that the repressive, listening school claims nearly all the boy's time, he is restless, runs away and plays truant. I thank the boy for having the good sense to let the Creator have his way. The boy loves his task when he is doing things. It is known to be a punishment for misdemeanor to keep the boy in to go on with the same book studies; that is the common punishment. On the other hand, when a boy does particularly well in the Manual Training School he is allowed to stay longer if he wants to; that is his reward. This is the record with teachers in every Manual Training School—the boys beg to stay after the school hours and to come back on Saturdays.

May I repeat: Children delight in *doing* something. Would it not be wise on our part to turn that delight into and along educational channels, by graduating the difficulties of what they try to do to their ever-growing ability and capacity? In youth, restlessness comes not merely from repression, but also from effort which is wasted when not directed by a clearly-defined and rational purpose. It is certainly the part of the teacher, if not of the system of education, to provide a plan suggesting a purpose for the activities of the children. When that is done, there is a very great gain in mental power and development. Such training is first of the mind, and then of the child's hands through his own mental control of his fingers and eyes. Out of these grow useful habits—habits which enrich life in all its experiences. They may be summed up as habits of close observation, of concentrating the attention, of exactness of movement, of thoughtfulness, of reflection, of foresight, of carefulness, and of accuracy. These habits become part of the child's character through manual training. They are not laid aside when out of school-doors or away from school or other authority. *Love* of the tasks for their *own* sake is the spirit of educational manual training, and these are some of its fruits.

SOME RESULTS OF EDUCATION.

Let me indicate some of the results of education, such as has been common. There is a large amount of unused capacity around Ontario on the part of the people—capacity for happiness. What a lot of starved lives there are in this country! I go back to the Old Country and I glory in this that the country people there have full lives—lives full of interests, with their hobbies and pets, most of them living richly in their minds. We have a whole lot of people who are mentally starved, who are thin in their interests because they have not been given a chance to identify their thoughts with the interesting things that are about them all the while. That part of their nature was not cultivated. The school took the whole boy and put him to school in books; the other part of the boy was starved. I talked to Dr. Forsyth, the Head Master of the Higher Grade School in Leeds, and he said to me: "I said to the boys when I came here, What do you like least? They replied, heat, light, and sound. What do you like best? They answered, chemistry. I soon found what was the matter, and I had it planned that the boys, before they got a lecture on heat,

went to a bench, and with a gas burner, a beaker of water and a tube of quicksilver, everyone found out something for himself. Then they went to the lecture-room, all eyes and ears to know the causes of what they had observed." That is the awakening of the soul so that the boy will want to know why, and what, and how. That is not first which is spiritual, but that which is natural; that is not first which is abstract, but that which is practicable. I hope we shall have that sort of education in the country schools of Ontario before long. I do not mean the teaching of agriculture. I don't believe in teaching agriculture in elementary schools; that is no place for agriculture any more than a school is a place for carpentering or blacksmithing; but it is a place where the boy's faculties and powers should be so quickened and trained that when he grows to be a man and follows agriculture, he will do it in a masterful, intelligent way, as a man should, and not in a hind-like way as an animal does.

FOR THE RURAL SCHOOLS.

In educational manual training the advance has been one from books to benches as a means of mental culture. In rural schools the advance should be from books to benches, and from both to plots of ground and various objects; also as a means of mental culture. This sort of thing is being carried on most successfully, particularly in the schools of Nova Scotia and those of the North-West Territories. A piece of ground attached to a rural school-house should be utilized, each child having his own small plot, which he can use like his slate, putting things in it and on it, and rubbing them off again—not for the sake of the things, but for the sake of the child's growth in knowledge and mental ability. I hope that ere long we shall have many schools in Ontario and in other provinces of Canada, where boys and girls will have an opportunity of getting this better sort of education. For instance, suppose a boy should plant ten grains of wheat in a row, ten grains of Indian corn in another row, ten sets of potatoes in another row, and ten cover plants in another row. Suppose, further, that he should pull up one of these plants every week, and find out for himself, under the guidance of a competent teacher, all that had happened in the meantime. Suppose further, that as far as he was able he should make drawings of the plants and a written statement of the progress of growth as he was able to observe it from week to week, would not such a course for ten weeks, occupying only half a day

per week, give an intelligent boy or girl not only a great amount of exceedingly useful information, but also the habits of investigation, observation, comparison and thoughtfulness, which are so desirable? In this matter, as in manual training, the course of studies and exercises should be graduated to the abilities of the children. Such courses have been followed with great success for many years in European countries, and of late years they have become part of the school system in some places of our own country, under the name of nature studies. Perhaps what is needed most is the help of experienced teachers, who know the true educational plan to put below such work and study by the children, that it might not degenerate into only a means of giving them a mass of scrappy and disconnected information about a great number of things. Books do that well enough, or badly enough, now. The purpose below this newer method should be to train the faculties of the children in natural ways, and to make the objects, the exercises, and the information acquired, all strictly serviceable to that end. I hope to have something definite to say on this matter before the Department of Trustees and Inspectors to-morrow morning.

SOME RESULTS FROM MANUAL TRAINING.

I want to indicate a few specific results from manual training, besides the general all-round culture which it gives to the pupils. The Kindergarten is manual training. It keeps mind-training and hand-training together. It is different from trade-training, and the school is not a workshop. In the workshop the essence of the training is to make the best sort of articles with the least use of material and time. In the school, the essence of education is in the practice which makes the child proficient, and not in the saving of material, in the saving of time, or in the value of the thing made. In the school, while the hand is being trained to dexterity, the mind is being trained to observation, to attention, to comparison, to reflection, to judgment; and then the mind is trained to action through the hands and eyes. When a boy is constructing something new with his thought, before he undertakes it with his hands, the hand movements become part of a mental act. It is of great benefit that the action of a boy should be towards a known end. I confess I never knew what I was driving at when I was learning Euclid. I could easily stand first—that was my pet subject—and I had a lively,

vivid imagination. You think that has nothing to do with success in Euclid? Yes, it has. If you have a good memory, and the teacher puts a diagram upside down, imagine you are standing on your head and read it off just the same. I don't know to this day what I was driving at when I went through those four and the sixth books of Euclid. They say it was training my mind. I am sorry for the process. I am sure now a far better one could have been used. When a boy in the manual training centre begins to make a definite thing in wood, he first examines the model, then he makes a drawing of it, and makes the model from his own drawing. Every act is a step towards a known end, and that is mental training; a definite act towards a definite end, that is a training in logic. When a man is very clever with words and has imagination, he may become clever at sophistry, but he can never commit a sophistry in wood. Making things keeps him close to the truth, which is a capital ally for logic.

When I visited the Manual Training Schools in England, I found the children most keenly interested in what they were doing, far more so than I ever saw any classes at book studies. A glance of observation was all they gave to myself and other visitors; then each went on with his task at his own bench. I saw a new school-look in their faces, and that, more than anything else, gave me earnestness in trying to introduce manual training into the schools of Canada. I have seen that look in the faces of the children in all of the Macdonald Manual Training centres that have been started. I am unable to describe it. It lightens up the faces as though a new part of their nature had been awakened into activity and happiness, expressed through action.

There is a special virtue in manual training in so far as it has the unique power, as a school subject, of securing and sustaining interest. It puts the active, productive expression by the pupils in place of the heretofore receptive and passive attitude which has been expected from them.

The courses in manual training are various. They may be in clay modelling, or in cardboard, which is essential before wood-work; then in wood-work or sewing, and, by-and-bye, in domestic economy as an educational subject, not for the sake of making cooks any more than making carpenters. I am just as averse, from my standpoint, to teaching cooking in schools as I am to teaching carpentry, except for the educational processes and their effect on the mind as well as the body.

My little girl of three can model something in sand ; that has the three dimensions. By-and-bye comes the ability to make an abstract of one aspect of it in a drawing ; but at first you notice all through life how keen the effort is to fashion in the concrete and have it complete in the three dimensions.

From a course in sewing, properly graduated as an educational process, girls may derive quite as much mental advantage as boys obtain from a course in educational wood-work. The qualities of precision, patience and industry come from it, and it further cultivates good taste, a love of the beautiful, and also of appropriateness in dress.

A course in wood-work must necessarily begin with the making of things requiring very simple operations. It should include just what a child can do at that time, and no more.

That is the educational quality of the course in manual training as established in Canada in the Macdonald Manual Training Schools. The course is graduated to present difficulties great enough to bring out the child's ability, but never great enough to discourage him. As ability increases through experience, the difficulties are also greater, but do not seem so to the pupil. The standard of execution is steadily raised higher, the child himself being the judge as to whether the model completed is the best he could make. In that way there is progress, mental progress, and progress in the harmonious development of the whole make-up of the boy.

HOW JOINED TO THE SCHOOL SYSTEMS IN CANADA.

I shall say a little as to how this has been made available for the people of Canada. I found, first of all, the need for bringing in new teachers to start the new movement ; it could be begun wisely only by the skill and ability of trained and experienced men. We have been very fortunate in getting to come to Canada twenty-seven men to take up this work in different towns under the Macdonald Manual Training Fund—teachers of experience and ability, who in each of the places have commended themselves to the pupils and the teachers and parents and inspectors. The proudest part of our whole manual training work has been the quality of the teachers we have been able to secure to take this work up. I would like to say this in passing : It is no use to put an artisan, be he ever so clever a workman, into the manual training room and tell him to carry on the work. The artisan may be

ever so clever and well-intentioned, but his forte is in handling material and in making the best use of that. The teacher's forte is in handling children and making the most of them, which is quite another thing.

Already Macdonald Manual Training Schools have been made part of the Public School system in sixteen places in Canada, and about five thousand five hundred boys are receiving the training. Over six thousand boys will be in the classes when they are fully organized.

On Saturday forenoons, or at some other convenient time, every week, classes are arranged for the teachers from whose classes the boys go to the manual training centres. In Ottawa these classes are attended by over ninety, and in Montreal by over one hundred teachers. It is not intended at these classes to prepare teachers to become specialists in manual training. Special courses of instruction for teachers who intend to qualify themselves as instructors have been provided at Truro, N.S., and at Ottawa, Ont. The course of instruction and training is a thorough one. It includes a longer period of training and practice than the courses required for teachers' qualifications by the City and Guilds Institute of London, the Manual Training Course at Leipsic, and the Manual Training Course at Nääs, all rolled together. The shortest course provided for training teachers under the Macdonald Manual Training Fund is one of at least 468 hours. The certificate granted to successful teachers at the end of that course will be for giving instruction in elementary manual training only. These teachers may also take advantage of the summer holiday courses which will be established at various points for teachers who desire to acquaint themselves with manual training by taking a brief course. Such summer-holiday courses will be held during July of this year at Ottawa, Ont., Knowlton, Que., Truro, N.S., and also at centres in some of the other provinces. The intention is to make every necessary provision to enable Canadian teachers to fill the positions as manual training instructors which will be created by the many school boards who are now considering the matter of making this part of the course in the elementary schools.

The plan for Canada, which the generosity of Sir William C. Macdonald, of Montreal, made it possible for me to adopt, for introducing manual training, was based very largely on the information and recommendations of the Report of the Royal Commission, which, in 1897, was appointed to determine how far and in what

form manual and practical instruction should be included in the educational system of the Primary Schools under the Board of National Education in Ireland. Our purpose was to furnish an object lesson of manual training in the public schools of at least one town or city in every Province of Canada for a period of three years. Sir William provided a fund fully adequate for that scheme, including the equipment of benches and tools, the necessary improvement of the rooms, the salaries of the instructors, and the expenses of maintenance for three years. The fund is also sufficient to permit the teachers in training at one Normal School in every province to receive instruction by thoroughly qualified instructors.

In choosing the places to receive the offer of these manual training schools consideration has been given to the advantages of selecting centres from which the movement could spread most readily throughout each province, and most quickly and effectively benefit its school system and its children.

Agreements have been made with the school authorities at the following places, and in them manual training has been made part of the Public School course :

In Ontario: Ottawa, Brockville, and Toronto.*

In Quebec: Westmount, The Model School, Montreal; Waterloo, Knowlton, and Bedford.

In New Brunswick: Fredericton.

In Nova Scotia: Truro.

In Prince Edward Island: Charlottetown and Summerside.

In Manitoba: Winnipeg.

In the North-West Territories: Regina† and Calgary.

In British Columbia: Victoria and Vancouver.

Let me now, in closing, sum up a few of the particular results from manual training. I have already referred to these several times in my address to-night, which, you will have observed, has not been one of exposition as much as one of prophecy in the sense I alluded to when I began. Educational manual training develops in children habits of carefulness and observation, habits of accuracy of movement and of expression. It develops also ability to act logically, that is, to adjust actions to accomplish desired ends. It brings out qualities of perseverance. A child likes freedom from interference in making what it tries to make. In making the models in manual training, every boy makes all of each model himself. That strengthens self-reliance. It also keeps alive the love

* Four centres of 20 benches each only. † Not to be opened until September.

of labor which so often dies out or is killed out after ten or twelve years of age. It inculcates a respect for bodily labor and an appreciation of good work for its own sake; all that helps to fit a boy, a lad, and a man to fill a useful and helpful place in the community.

You do not know, unless you have taken pains to learn, as I have done many a time, the supreme contempt which the laboring man, who has little, if any, literary education, has for the man who can talk well but who cannot work with his hands. Too often he has not any respect, but, instead, an unreasoning contempt for the sort of man who, in his opinion, has not any ability, but who, by a fortuitous set of circumstances, has got himself into a place where he can live, as the laboring man thinks, on the products of his labors. That is a most unfortunate state of things in a country like ours; and an appreciation of good work for its own sake will bring about a better attitude and understanding among all classes of people who are needed to build up a strong and safe community.

Out of these things will be developed some of those additional senses to which I alluded in the opening of my address. These may be called mental or moral senses, a sense of proportion, a sense of truthfulness, a sense of responsibility, a sense of achievement, a sense of power. It is a great thing for a man to have a sense of proportion. I heard a Toronto man once talk for forty minutes in a large hall at an Empire gathering, when Lord Salisbury, the Prime Minister, spoke for only fifteen. I thought he had not a very acute sense of proportion. Then there is the sense of truthfulness. In the manual training room the things have to fit. To say they fit does not make them fit; and so the sense of truthfulness comes to be one of the attributes of the lad. It brings out a sense of responsibility. When the lad feels that there is something depending on his effort, he arises to the occasion and does it. The earlier in life that sense is awakened, if not strained beyond the strength and intelligence of the child, the better it will be for the man. Then there is the sense of achievement, the sense of power which comes from having done something well with one's own hands. That sense of power leads out to new efforts and new achievements, bringing the happiness which springs from having begun and finished a piece of good work by one's own labor. These go to make up common-sense, the great sense which allies us to the harmony of the world.

COLLEGE AND HIGH SCHOOL DEPARTMENT.

SOME DEFECTS IN THE HIGH SCHOOL CURRICULUM.

JOHN HENDERSON, M.A., ST. CATHARINES.

LADIES AND GENTLEMEN,—My first duty is to thank you for the honor you have paid me by electing me President of this section of the Ontario Educational Association, and my second duty, I am told, is to read a short paper on some subject connected with Education.

For such a meeting as this, it will not be difficult to find a subject, since, at present, so many questions in regard to both University and High School education call for discussion, but the difficulty will be to compress what I have to say into the brief half hour allotted to me on the programme. In choosing the subject I have selected, my object will be fully served if any remarks of mine will elicit a full discussion of some, at least, of our grievances; and if such discussion will lead to some definite unanimity of opinion so that we may get some of the most glaring of these grievances redressed.

So contradictory have been the opinions expressed recently by men in the highest positions in Educational circles as to what subjects should be included in the curriculum of our secondary schools, that it is difficult for anyone to come to any other conclusion than this—that the whole question of the aims and objects of our High Schools as well as the subjects that should be taught, is still an unsolved problem. To this problem I have no intention of giving an answer—others who are our authorities on such matters will have to do that; all I hope to do is to point out some of the defects of the present course, and ask others to try their hand in finding the remedy that should be applied. I am painfully aware of the fact that all the evils of our system cannot be cured by the best legislation; still it is admittedly within the range of possibility to heal

many of the ills that exist, and by the removal of some of the defects, the present condition of affairs would be greatly improved. I am also aware of the fact that the evils which I shall mention have been mentioned before by others, and that many may object to this kind of criticism, since no remedy is suggested. All I can say to that is that the Department will never cease to be criticized so long as teachers exist, and it would be a bad day both for the department and for the teachers themselves when such a happy millennium should arise. In discussing the High School curriculum, it is not my purpose to raise the ghosts of the past, as to the comparative value of the different subjects in giving mental training. The day for arguing the relative importance of Mathematics, Classics, English Moderns, and Science has long ago vanished. It seems little matter what subjects a boy studies at school, provided he directs his energies in the proper way, so that he is enabled to utilize in after life what he has learned at school. All knowledge is useful, we readily admit, and may be conveniently divided into two broad classes: that which helps a man in his calling or profession, and that which imparts mental discipline. We have all read the well-known passage in the Fifth Book of the Odyssey telling of "the wily Ulysses" being cast on the isle of Calypso, and describing "the divine one of the goddesses" pointing out to him the trees and supplying him with the tools with which he should build the raft to carry him to his home in Ithaca. The immediate result of his labor was the building of the raft, but the remote result was the strength he gained, by which he was enabled to weather the storm that afterwards overtook him on the sea. So in our school work we should gain increase in mental strength, and unless we do this we lose the only lasting benefit that can be obtained for our study.

Now let us see whether our present curriculum of studies gives us this power. I am afraid that this paper will be wearisome to the flesh in its reiteration of grievances. At the risk, however, of exposing myself to the unpardonable crime of saying again what has been said often by others, I may venture the opinion that the three most glaring defects of our curriculum in High Schools, arise from the three evils: congestion, pretentiousness, and change.

It would be superfluous for me to prove these points. Every teacher is as well aware of them as I am, and yet though we raise our feeble voices in protest, we apparently gain no redress. In regard to the first of the evils I have mentioned, some one will say,

"Has not the work in languages been cut down?" True, it has; but even in this matter the reduction of text does not really amount to much so long as difficult prose papers are set. But with the reduction in languages we have been saddled with a course of Physics which, if it is to be taught well, requires too much time at this stage of the pupil's mental development. Again, even if the work in the languages has been reduced we have to make room on the time-table for the grammar and arithmetic required for the Junior Leaving examination. Now this is the point I wish to exemplify. If some relief is given in any subject on the curriculum, some ardent advocate of a hobby, under the principle that "nature abhors a vacuum," is ready to immediately step into and occupy the vacant ground. This vicious principle has almost become an established dogma in our educational system.

Again, we are confronted with a number of new subjects knocking at the door of the High School programme. We have already admitted in most schools a full commercial course, with all the various subjects of book-keeping, type-writing, shorthand; many institutes have military drill, and some of us added to our other attractions a bugle band, so that we can "blow our horns" whenever we feel so disposed. It is evident, too, by recent reports that we are confronted with the subject of Industrial Training, seeking to be admitted to a full recognition as part of the course. If the pupils of the present age scanned over the meagre educational programme of their sires, they would no doubt be struck with much astonishment at the wonderful capacity of the present age; and would be led to say with the hero of the Iliad, "We, I assure you, boast that we are vastly better than our sires."

But are we better? I am very sorry to say that the universal testimony of teachers is that the average scholar of to-day is very much inferior in mental training to what he was twenty years ago. The curriculum of our schools has been widened, no doubt, but the work is more shallow. What we have gained in breadth we have lost in depth, as a natural result. Students have just as much mental application now as they had then; they certainly have better instruction and better opportunities to become scholars; but from the vicious tendency of the time to ask too much the real aims of education are lost. It seems to me that the framers of our curriculum of studies have been guided by the foolish principle that whatever is useful to know must be taught in school, and also by the equally foolish principle that whatever must be learned in

school must have a place in the programme of examinations. The number of studies required for examinations has resulted in the average pupil practically knowing little or nothing well. This remark does not apply to the honor student, or to the exceptionally bright boy or girl, but does apply to the great bulk of matriculants into our universities, as well as to those who are studying for Junior Leaving Certificates.

We are too painfully aware that under the present system the knowledge of the pupil is crude, frequently vague, fragmentary, a mere medley of disintegrated facts, and this can hardly be otherwise in consequence of the number of subjects. He carries a chaotic load of information around, but the real zest for knowledge is smothered under his burden. He is apt to perform his common task with the same pleasure that we naturally associate with a task, and when he leaves school he is apt to hail with delight a long farewell to all his studies and to go into the world without any love for learning, or any desire to pursue his study for the sake of study. If he has the ambition to pass an examination he is quite content with a pass standing; few have the ambition to excel. Such, unfortunately, is the condition of the average pass man.

Besides not gaining in useful knowledge, the pupils suffer from the want of education. Real education is not an imperfect knowledge of a number of subjects, but the ability to utilize the facts that may be learned, and to classify and turn these facts to account in after life. It is far better to know a few subjects well than to have a nebulous smattering of a number. Indeed, it may be safely asserted that the wider we make the horizon of the curriculum the more danger there is in weakening his mental perception.

The second point I wish to deal with is the pretentious character of our programme of studies. This is a natural result of the former. We are apt to be too well satisfied with our system, and to congratulate ourselves with the idea that we have the best system in the world. When people get into that delightful frame of mind that they are at the point of perfection in anything, they are more to be pitied than envied. Little hope is there that any improvement will result. Our system of education certainly looks well on paper, I admit; every part is closely dovetailed into the other, and it is perfectly fitted in all its joints. We have the Public Schools, the High Schools, and the University. We have

an elaborate curriculum for each part, with all the minute details in regard to the limit of subjects, and in some cases the prescription of time to be allotted to each. We have our Model Schools, our Normal Schools and our Normal College. We have, in a word, all the machinery of education; but do we educate up to our ideals? Is the article that we produce equivalent to what is produced elsewhere? Are the results that we get from all this machinery what we should expect? Is it not possible that we have too much machinery, and that too little is left to the individuality of the teacher? If a stranger were to come here and look at our elaborate system of examinations, in which we are told that no fewer than 32,160 candidates were examined in 1898, out of a population of 3,000,000, he would certainly come to the conclusion that either we had gone crazy on examinations, or that we were a nation of highly educated individuals. The latter idea, however, would soon be dispelled if they were actually engaged in the preparation of candidates for examinations.

The third point that I wish particularly to emphasize, and which is one that has always appeared to me at the bottom of our troubles, is the unstable character of our curriculum. Last year we had an eloquent and instructive address by the President of Queen's University on "What We Lack." While listening to that address I felt that one serious omission was made by the learned Principal, for, so far as I recollect, this evil which I have just mentioned was not pointed out in the address. We are told that an ancient Greek philosopher held as a primal theory of matter "that all things are in a state of flux (*παντα ρεῖ*) like the waters of a river, and that only one thing is permanent, the universal law that reveals itself in this movement; that it is only an illusion of the senses which makes us fancy that there are things as permanent substances." Now, if Heraclitus could appear in the flesh to-day and address this audience, he would no doubt use as an excellent example of his theory the varied and frequent changes that take place in the curriculum of our High Schools. Nearly every September our High School teachers have to face a different order of affairs and to grade their schools under a different set of regulations. Whether it is the baneful influence of the Dog star that rides high in the heavens in the sultry days of August, or whether it is the result of some definite line of policy aimed at by the powers that be, the deponent sayeth not. One thing is certain, however, and that is, that it is difficult for an outsider who

is not in the arcana of the Department to believe that any definite policy regulates such changes. If there is a policy let us have it, and then, at least, our curiosity will be satisfied.

It would be needless for me to state all the changes that have taken place within the past few years; they are as well known to my hearers as to myself. It was expected that by this time something would have been evolved, and that we should have something definite in the curriculum. Such hopes, however, were vain. A few years ago, under the plea of lessening the pressure of examinations, the work of Form III. was divided between Forms II. and III. This division of work was to be a panacea for all the ills. Has the division lessened the pressure? To-day I venture to assert that we have as much pressure as ever, while we have lost in other respects. A return to the one examination for Form III. and the doing away of Form II. are now in the air. The multiplying of examinations was a short time the policy, now the policy is to minimize them. The sooner that all examinations are done away with in the lower forms the better it will be for the schools. While we have them the teachers will always be between two fires. If he accept the classification of the Department as shown in the results of the examination, he will have to promote a number of pupils who should not be promoted, and he will retain in the same form many who should be advanced. Again, if he does not accept the results of the examination, he will have the irate parents to deal with. Now this is a state of matters neither pleasant to the teacher nor beneficial to the school, and the sooner it is remedied the better. If the teacher cannot be entrusted with the classification of his pupils, the sooner he is relieved of his post the better for all concerned. I have not time to deal with the difficulties that hamper the teachers in their work of classifying a school under the present arrangement with all the options to be considered, and the short time to teach the many subjects on the curriculum. Others will deal, I hope, with this part of the curriculum. One thing, however, I wish to call the attention to before dismissing this part of the question, viz., the mode of publishing the results of the midsummer examinations. The retention of this method of reporting the results in the Toronto papers is very objectionable, and is the cause of a great number of our evils. It is a direct command to the teacher to conduct his school with a view to results; it arrays school against school, and often one teacher against another in the same school. On the one hand, we

are told not to teach for examinations, and, on the other, every person in the Province is made aware of the results of each school. This places, again, the teachers in a very awkward position. The teacher will always be more or less a victim to the caprice of public opinion while this system is retained.

We have had during the present year, several important deliverances on the subject of education ; one by President Loudon in his Convocation Address, two by the Deputy Minister in his "Education for the Twentieth Century," and in "The Conflict Between Education and Knowledge," lately, an address by Professor Watson, of Queen's, and the very recent report of Mr. Seath, embodied in the last Report of the Minister of Education. It is needless to say that President Loudon and Professor Watson are sadly at variance with the Deputy Minister. With many of the views of President Loudon most of us will, no doubt, fully agree. No one will say that his criticisms are too severe. All will readily admit that our curriculum is overburdened ; that the natural result of inefficiency pervades our Public Schools and High School system ; that we have abnormally fostered the examination craze, and we all would hail the day when the greater part of the non-professional work of teachers would be relegated to the Normal Schools. But when we turn to the Department side of the question, as expressed by the Deputy Minister, we find an entirely different view of matters presented to us. With prophetic instinct the Deputy Minister has given us a glowing picture of what education will be in the twentieth century. It is always difficult to prophesy, and especially difficult to do so in regard to educational affairs. When I read the pamphlet, I expressed a silent wish to myself that I would never see the realization of this dream. What subjects would the youthful aspirant have to master if the dream were realized ? We are told that the prodigy of the twentieth century should be versed in Reading, Writing, Arithmetic, Physiography, Natural Phenomena, and the Elements of Botany, Physics, Zoology, Chemistry, etc., with Nature Study. These are apparently to be mastered in the Public School. In the High School every one, we are told, should study Natural Science, Arithmetic, Elementary Geometry, Algebra, Book-keeping, Manual Training, Domestic Science, and a little of Ruskin, Tennyson and Shakespeare thrown in, History and Civics by all. Apparently the subjects of real education, such as Latin, Greek, French, German, Trigonometry are relegated to the region of Cimmerian darkness, for they are not mentioned at all except incidentally.

No one denies the usefulness of all knowledge, but it is obviously impossible, as well as undesirable, to have every boy or girl turned into a walking encyclopedia. We are told that character building, the Essentials of Christianity, Ethical Training, Religious Instruction, and a host of other subjects, such as regularity, punctuality, etc., should be taught. It is quite evident from this that the Deputy Minister considers that the work of the parent should be done by the teacher; in fact, he seems to throw on the master of a school the work of teacher, parent, child and preacher. It is the duty of the teacher, of course, to inculcate punctuality and morality on his pupils; but it is not the teacher who can carry out the religious and moral training of his pupils, even if that teacher held in the highest regard either religion or ethics. Such training must be got at the mother's knee, and not in school; and instead of saying with the Deputy Minister, that the only way to obtain the best ethical training in our schools is to secure better teachers, I would phrase it thus, that "to secure better ethical and religious training in our schools we must secure better home life." In the conflict between Education and Knowledge there is one point in which we are all in hearty accord with Mr. Millar: the bad effects of Non-Professional Examinations in our schools. In this we are certainly at one with him. Why not remedy it?

With the address of Dr. Watson, of Queen's, I, for one, am heartily in accord in many points. To deal with this paper, as well as with the report of the High School Inspector, recently printed, would take a longer time than I have at my disposal to-day. I hope, however, to hear the latter fully discussed by the teachers present.

I have drawn a somewhat dismal picture. There is another and a good side of this same picture. Remedies, however, will never come by our being too self-satisfied.

THE BIBLE IN THE SCHOOLS.

W. J. ROBERTSON, B.A., LL.B., ST. CATHARINES.

My part in this discussion is a very simple and unimportant one. It is to introduce to you a matter of great interest to many, a matter that is continually claiming public attention.

There can be no two opinions as to the importance of moral and religious teaching in our schools. The opponents of biblical instruction, as well as its advocates, recognize that our whole duty has not been performed to the youth of our country if we do nothing more than develop and cultivate the intellectual side of their nature. It is equally well recognized that the knowledge of the Bible is not a growing one among our young people. Very startling facts are adduced to prove that, in spite of numerous churches, learned pastors and pulpit orators, an elaborate system of Sunday School lessons, to say nothing of home instruction, an appalling ignorance of the contents of the Bible exists everywhere on this continent, if not on other continents. Various tests have been carried out in our schools and colleges to prove the extent of biblical knowledge among the students, and were it not for the far-reaching importance of the subject, the results would afford food for merriment. It is not my intention to endeavor to find reasons for this ignorance. It may be the fault of the parents; it may be the fault of the pastors; it may be the fault of the Sunday School; it may be the fault of all these combined. It may be the spirit of the age, whatever that shadowy thing means; but the great fact remains, that a generation is growing up in Canada almost entirely ignorant of the greatest book or books ever given to man for his moral, religious, and intellectual culture and development. Before an association of this kind, a sermon on the value of moral and religious instruction is not needed; nor is it necessary to vindicate the value of the Bible as a factor in our literary and intellectual development. I am prepared to admit all that has been said by the more moderate and intelligent advocates of Bible teaching in our schools as to the value of moral and religious instruction; I am prepared to admit the statement that very inadequate means are now employed to give this instruction; but I am not prepared to

admit that systematic, direct religious instruction, based upon the Bible, can or ought to be given by our teachers in the Public Schools. I might take my stand upon the very solid ground that it is not the duty or the right of the State to take charge of the religious instruction of its citizens. Volumes have been written on this matter in modern days, and, so far as I am concerned, the result of the discussion has been to convince me that when the State undertakes to regulate the religious opinions of its citizens, it transgresses its proper functions, and must inevitably introduce religious intolerance and persecution. I will, however, pass by that phase of the question and, instead, take the ground of inexpediency and impracticability. Direct, systematic biblical teaching implies so many things, as necessary to its successful accomplishment that it is not now possible to enumerate them all. In the first place, it implies that the teacher must be fitted for his work; to fit him for his task means systematic training at the hands of some one or other of our theological institutions. Further, it means that the candidate for a certificate must pass an examination in biblical history and exegesis. Now, where will he get his training, and who will examine him? The mere suggestion of what this involves excites ridicule of the whole scheme. Can our theologians of different schools of thought agree upon anything in the line of biblical criticism? Can the theologians of any one school agree upon a system of biblical interpretation? I do not claim to be specially posted in such matters, but my scanty reading along these lines brings me to the conclusion that there is no practical consensus of opinion among theologians on any of the great questions that must arise when called upon to explain the Bible and its contents. I am not now referring specially to matters of doctrinal belief. I refer to questions of an historical character, the very kind of questions that the teacher must deal with *ab initio*. We are told that the Bible can be taught like any other work in ancient history. Do those who make these assertions ever consider the difficulties of such a task? Granted that the teacher is fitted by his knowledge to treat the Bible from the historical standpoint, would it be possible for him to do so? If, perchance, he is led by his investigations to believe that several books of the Bible are merely legendary and mythical in their contents, would he dare to tell his pupils so? The Bible is a sacred book to the bulk of our people; they may not read it very much; they may not live up to its sublime precepts, but they will fight and wrangle over the question

of its inspiration. I fancy there are comparatively few heads of families that would care to have their children taught that the Book of Daniel is historically untrue (*vide* Prof. Sayce) or that the prophecy of Isiaah is a misnomer, or that the Acts of the Apostles are full of semi-legendary statements. Yet these things are taught in our theological schools; and it might happen that a most gifted and competent teacher would find himself holding such views. Is he to do violence to his conscience, and teach what is to him a tissue of falsehoods? Then pupils will ask questions, and it is their right to do so. How many teachers would care to meet frankly the questions an intelligent pupil might ask about the Bible? You all know what questions children will ask, but the teacher could not put them aside as a wise parent will in his own home. I take it, then, that thorough Bible study means the calling up of a host of doctrinal and historical difficulties, which no sane teacher would think of discussing before his pupils. If these difficulties are to be passed over without comment, what advantage is there in such teaching over the present system of reading, without comment, the Bible in the schools? My conclusion is let well enough alone—let sleeping dogs lie. If you want to stir up the fires of religious controversy begin religious teaching in our schools. If not, be content with the indirect moral and religious influence now exercised by the teacher and the Bible. It is not all many wish to get, but to me it seems all that is practicable in this age of doubt and discussion.

*THE HIGH SCHOOL COURSE AS A PREPARATION
FOR THE PROFESSIONS.*

L. E. EMBREE, M.A., TORONTO.

In presenting this subject for discussion I wish to say at the outset that I do not regard the preparation of candidates for the professions as the main function of our High Schools. This remark might seem superfluous were it not for the prevailing opinion that the High Schools now exist only for the purpose of "grinding out lawyers, doctors, teachers, and preachers"—to use the language of a resolution under discussion at this Convention. This opinion finds support in the fact that but few pupils not preparing for a professional career reach the advanced forms in our High Schools. Such preparation must, however, form an important part of our High School work, and if the preparatory courses are wisely devised, they will, in the main, fit in with the courses of study that are best adapted to fulfil the still more important purpose of educating our pupils for the duties and responsibilities of citizenship, and of better fitting them for the successful pursuit of the calling in which they hope to gain a livelihood.

That the successive parts of our educational structure, from the kindergarten to the university, should be so nicely adjusted to one another that there should be no gaps and no overlapping, might be an admirable arrangement if every child who entered upon the lowest stage had the ability and inclination to proceed to university graduation. Fortunately, this machine-like uniformity of taste and of intellectual endowment does not exist. It should be our aim, therefore, to make each of the three stages—the Public School, the High School, and the College—as complete and self-centred as possible, so that the course of study at a lower stage will not be determined by that of a higher, but will be framed to suit the capacities and requirements of those who complete their school life at that particular stage, whether in the Public School or in the High School. It should follow, therefore, that in the application of examination tests to those who wish to pass from a lower

stage to a higher, there should be no examination upon any subject which is not intrinsically a suitable subject of study at that stage of the candidate's educational development, and it will be found, moreover, that what is the best course at any particular stage is also the best preparation for that which comes afterwards. If this principle is observed there can be no dislocation of a proper Public School course in the preparation of High School entrance work, nor of a proper High School course in preparing candidates to enter the professions.

The subjects and the standard required of candidates chiefly concern us, and the latter especially as affecting the thoroughness of all High School work. In the matter of the standard for the admission of candidates to the teaching profession, there is much to be desired, and, strange as it may appear, the most persistent opposition to raising the standard has come from the teachers themselves. It is to be hoped that if we cannot reach the standard recommended by the Committee on the Preparation of Teachers, we may be able at any rate to secure without delay that which Inspector Seath recommends in his Report. The standard for entrance to the other professions was raised some years ago, when the percentage required at matriculation was increased from one-fourth to one-third; but within the past five years it has been lowered, although the percentage for passing remains the same as it was in 1896. We have kept the bars raised at the main entrance, but the postern gate has been opening wider and wider as the years go by, and if we are not watchful it will soon become the main entrance. Five years ago, if a candidate failed in one or more subjects of Part I. or Part II. of the university matriculation, he was obliged to repeat the whole examination in which such failure occurred. The Senate regulations of two years ago provided that if a candidate failed in not more than one subject of Part I., and not more than two subjects of Part II., he could take at the Supplemental Examination, in the following September, the subject or subjects in which he failed; but if the examination was postponed until a subsequent year he was obliged to repeat the whole examination in the part or parts in which he failed, and which he postponed. In the regulations of 1900 this fair and reasonable provision was changed, so that now a candidate who fails in one or more subjects of either part may take, at any one subsequent examination held for that part, the subject or subjects in which he

has failed. This is the most apparent, but not the only, way in which the standard has been lowered in recent years. Either the regulation of 1898-9 should be restored, or if the teachers' confidential report is to be given some definite value in determining the results, we should revert to the regulation of 1895-6.

In the choice of subjects required for admission to the professions there is a large measure of uniformity, all the professions accepting the obligatory matriculation subjects: English, History, Mathematics, Latin, and Physical Science, the only variety being in the selection of a few optional subjects. If we except the Chemistry of the Medical matriculation, we notice that the required subjects are not selected with any special reference to their practical utility in the professions, but rather because they are the subjects best fitted to give the mental training regarded as a necessary preparation for a course of professional study.

While in the case of the other professions the preparatory courses are fairly well settled, the course of study preliminary to entering upon the teaching profession is constantly changing. This condition of unstable equilibrium seems to be due to the effort to harmonize two objects that are, or should be, quite distinct, to subject to the same test the immature knowledge of him who merely seeks to enter upon a further course of instruction, and what should be the more complete scholarship and maturer judgment of him who seeks to instruct others on the subjects on which he is tested.

There can be no difference of opinion as to most of the subjects that should form the preparatory course for teachers. The obligatory subjects already mentioned, except Latin, and any others he may be required to teach, constitute his equipment for his daily work. These are the anatomy, the physiology, the therapeutics of his profession. But is the teachers' course to be limited to these necessary subjects? Is his profession to be the only one in which no knowledge is demanded beyond that of the tools with which he does his work? Ever since an attempt was made a few years ago to broaden the teacher's culture by the introduction of Latin as an obligatory subject of his course there has been constant effort, and that, too, on the part of the teachers themselves, to have the regulation changed, and now, when the regulation requiring Latin has just come into effect, it is seriously recommended to remove the subject from the only non-professional course of study that the most of our teachers are required to take.

Latin, which is a culture subject, rather than one of practical value for the other professions, is of practical value, and should be regarded as a necessary subject for the teacher, more necessary, indeed, than some subjects which are now, without protest, obligatory. We should not be thought too exacting if we demand from our teachers of English a fair knowledge of the language from which a large majority of English words are mediately or immediately derived. I do not think it necessary to restate the arguments that have often been presented in favor of the study of languages as a means of mental discipline, but I merely suggest the application of the practical test to which everything, including educational subjects, must now be submitted. If, as a great German scholar said of his language, "no man who knows only his own language can be said to know even that," how much more truly may it be said of English, the most composite of all languages. I do not venture to say that a teacher cannot teach English well without a knowledge of Latin, but I do assert most strongly that with a knowledge of Latin he will secure better results, and still better results if his pupils also know Latin. To this statement I wish to add the testimony of the American conference on the study of English in secondary schools, "that the best results in the teaching of English in High Schools cannot be secured without the aid given by the study of some other language, and that Latin and German, by reason of their fuller inflectional system, are especially suited to this end." This opinion was endorsed by the Committee of Ten in their report to the National Council of Education in December, 1893, and it is one that we should not lightly set aside.

It does not come within the scope of my paper to deal with the general subject of the study of Latin in the High Schools, but I wish to record my dissent from two statements frequently made: (1) that the time given to Latin could with more advantage be devoted to other subjects; and (2) that in most cases the study of Latin is not pursued far enough to be of any practical value. The first plea is often seized upon by indolent, good-natured boys who can eat three full meals a day, and whose mothers wish them to discontinue Latin for the laudable purpose of giving more time to other subjects. It is my experience, and yours also (may I add?), that seldom, or never, in such cases do the other subjects get the additional attention. As to the other point, I do not believe that even one year spent upon Latin or any other language with a

good teacher is time ill-spent. With a poor teacher—well, what about any other subject? We are continually exalting the thought-stimulating element in teaching above that which is merely informing, and this is the plea put forward for the retention of certain subjects on the school programme. Is it not inconsistent then to speak of the waste of time devoted to the study of a subject which all educationists must acknowledge to be one of great disciplinary value, and one that makes for true culture. The pupil may in after years have forgotten his Latin, as he will forget his algebra, but it will be an advantage to him to have known it, even if he had only a bowing acquaintance with it for a year. *Forsan et haec olim meminisse juvabit.*

Now, if Latin is to be taught in our High Schools, not only for the few who pursue the study of the language as a preparation for professional courses, but also for the sake of a larger number who have no such definite object in view in their choice of studies, the course, in its elementary stages, must be adapted to suit the latter class. There should be less attention to grammatical niceties and to formal composition. The pupil, while acquiring his vocabulary and a knowledge of inflections, should as early as possible have a course of simple reading, where he will soon discover, what very slowly dawned upon students of an earlier generation, that the Latin language could tell not only of the vicissitudes of Balbus and Caius, and the consul's armies, and Cæsar's horse and foot, but about the common things of life as well. These readings may be no nearer to Cicero's style than our nursery tales are to that of Macaulay, but they will excite interest so that even a year's work at Latin may be both pleasant and profitable, and may be an inducement to further study of this subject.

If the classical professors and teachers in Ontario are desirous of seeing the study of Latin pursued by those who are not preparing for professional courses, they should not, in my opinion, have adopted the continental pronunciation. At the risk of being lubbed an old fogey by the young progressives, I do not hesitate to say that, although this pronunciation is probably nearer to that of the old Roman days, I would in this case sacrifice accuracy to the maintenance of that close connection with English which the English pronunciation of Latin has hitherto strengthened. If I were a German I should advocate the continental pronunciation of Latin for Germany; and I should favor it also for Canada if Latin

were a common medium of intercourse between peoples speaking different languages. But to the few—the honor classical men, for instance—who may wish to converse in a common tongue with continental *savants*, the continental pronunciation can be taught in a few lessons in our colleges. I am afraid that the continuance of this pronunciation in our High Schools will result in limiting the study of Latin to those who are obliged to take it for examinations, and in lessening interest in the subject as an adjunct to the study of English. I think it desirable to get an expression of opinion from High School masters, and especially from High School teachers of English and of Latin as to the advisability of restoring the English pronunciation of Latin in our High Schools.

MODERN LANGUAGE SECTION.

MODERN LANGUAGES ABROAD.

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My object in this paper is to give some account of the proceedings and conclusions of the modern language societies of Germany, Great Britain and Ireland, and the United States, during the last ten years, more or less. A knowledge of what is being done elsewhere cannot fail, I think, to enlarge our ideas regarding general pedagogical tendencies in modern language work. With pedagogics in the narrower sense—methods—I am not particularly concerned, believing, as I do, that it is the business of the teacher to see that his own knowledge is competent, and to work out his own salvation as to his methods of teaching. To obtain the results which I now offer you, I have analysed the reports of the societies referred to, and have selected, for the most part, only the portions embodying positive conclusions.

To afford a proper background for my references, I must describe, in a few words, these three associations. They have some features, or, rather, they have most of their features in common. They are all young and vigorous. The membership of all is made up of teachers from the universities and secondary schools. They all give attention to both the academic and the pedagogical side of the subject, and all have in view the advancement of modern languages along both these lines.

The oldest of the three is the Modern Language Association of America, established in December, 1883. It meets annually at various centres, and has grown so large, territorially at least, that a few years ago it was found necessary to divide the society into an eastern and a western section. At its inception much attention was given to the pedagogic side of the work, but latterly the proceed-

ings have consisted almost wholly of the reading of research papers. Only one very important contribution to modern language pedagogy has been made, and to this I shall refer later.

Next in order of time comes the "Verband der deutschen neuphilogischen Lehrerschaft." It was established in October, 1886, with 300 members, a number which has since increased to upwards of 1,100. Meetings are now held regularly every two years, usually in a different centre each time. In its work the pedagogical side is especially emphasized. I ought to state that, besides this general society, a large number of local societies flourish in Germany.

The Modern Language Association of Great Britain and Ireland was established in December, 1892, in a small way, and has since grown to a membership of nearly 400. It is decidedly the weakest of the three. Its efforts have been hitherto largely directed towards obtaining some measure of recognition for modern languages, though papers on language and literature have also been contributed. As with the other societies named, its place of meeting varies from year to year.

I shall give you, first, some of the findings of the German Verband, for, although it is not the oldest society, it is not too much to say that Germany leads the world in modern language teaching in the narrower as well as the wider sense.

The members of the modern language reform party, whose platform was first clearly laid down by Viëtor in his famous anonymous pamphlet "*Quousque Tandem*" (1887), have always taken a leading part in the discussions of the Verband, and its decisions have been largely in the line of the reform movement. At the very first meeting, for instance, a discussion took place on the respective merits of lingual and uvular(r), and some resolutions were passed affirming the value of physiological phonetics in teaching.

The fifth general meeting, Berlin, 1892, was the first of any particular note. It took place in the same year as the promulgation of the new Prussian regulations, which changed considerably the modern language courses of the secondary schools, making them much more practical. The proceedings naturally had some bearing on this fact. The following resolutions, which I have condensed considerably, were proposed and spoken to by Professor Waetzholdt, of Berlin. Professor Rambeau, then of Hamburg, now of the Massachusetts Institute of Technology, spoke also, and proposed resolutions mainly along similar lines, but in more detail. The resolu-

tions cover the two widest and most essential aspects of the work as a whole:

I. OBJECT OF INSTRUCTION.—The primary object is defined to be to enable the pupil to understand readily a modern French or English writer, to understand spoken French or English quickly and accurately, and to use the foreign language in the ordinary forms of daily life, orally or in writing, with facility; the secondary object is to open up the understanding of the pupil for the intellectual and material culture, and for the manners and customs of the foreign peoples.

II. PREPARATION OF THE TEACHER.—1. Along with the existing scientific *Seminare* for Romance and English philology, others, independent of the former, should be established, in which the students, in small classes, should be trained systematically in oral and written practice of the foreign language, and instructed regarding the political and social development of England and France.

2. More attention to the literary and linguistic development of recent centuries is desirable, and especially to the study of such authors as are to be read in the secondary schools.

3. Teachers of the lower grades should reside abroad for at least a few months to ensure a practical command of the language.

4. Teachers of the higher grades should spend half of their probation year in France or England, for perfection in the practical command of the language, and also for the study of the foreign country and its national life.

5. It is to the interest of states and large towns to contribute to this end by granting liberal travelling bursaries and leave of absence to teachers.

6. Vacation courses (summer-schools) should be organized for those teachers who cannot go abroad.

The meeting, by a majority of ten, declared itself in general sympathy with these propositions, and with those of Professor Rambeau, which I have omitted on account of their length, and ordered them to be sent on to the authorities. It was observed that the university element of the meeting in general opposed the propositions. The President, the late Professor Zupitza, of Berlin, the arch-advocate of Greek as the basis of national education, declared himself unable to carry out the instruction regarding the forwarding of the resolutions, and resigned his office as a protest against such progressive legislation.

At the sixth meeting, Karlsruhe, May, 1895, a great deal of discussion took place, leading to some resolutions looking still towards the more practical teaching of the languages. The following are the most important ones in brief :

1. It is desirable that secondary schools should be provided with means to procure pictures and other *Anschauungsmittel*, as an aid to the introduction of the pupils to the culture, art, and modern life of the foreign nations. Carried unanimously.

2. Practical instruction in phonetics should be begun with German, and in the elementary schools, but until this is practicable, in the lower classes of the secondary schools. Carried with one dissenting voice.

3. It is desirable that free composition in connection with what is read should be permitted as a substitute for translation from German (into the foreign language). Carried unanimously.

4. It is desirable that at final examinations free compositions should be allowed instead of the literal translations (into the foreign language) hitherto required. Carried unanimously.

It was remarked that at this meeting the university professors did not oppose these reforms, and that some even advocated them.

At the seventh general meeting, Hamburg, 1896, an exhibition of English *Realien* formed part of the proceedings, and a committee was appointed to prepare a bibliography of school texts. I may say that this committee has since published a bibliographical list of some 2,000 French books, and of upwards of 1,100 English books, with valuable critical remarks.

At this meeting also a number of resolutions, formulated by a committee appointed at the last meeting, were brought in and adopted. They were in substance as follows :

1. The normal time for university modern language study (for teachers) should be eight semesters. Two of these may be put in abroad ; but candidates are warned against going abroad to study without previous training in phonetics.

2. A previous (university) examination in other than modern language subjects (*e.g.*, German, religion, history), as in the previous examinations of law and medicine, is condemned.

3. At examination proof should be given not only of scientific capacity but also of practical capacity. Command of the spoken and written foreign language is indispensable ; corresponding knowledge of the *Realien* is desirable.

4. The examination for teachers should give evidence of (a) capa-

city to teach French and English in all classes ; (b) capacity to teach three additional subjects in middle classes ; (c) the sub-department of Latin, hitherto required for the lower classes, should be omitted, and Latin and German should be taken as examination subjects connection in with the examinations in French and English.

5. The permission to teach French in the lower classes, hitherto granted (to other than modern language teachers) should be abolished.

6. The year of probation may be replaced by not less than a year of residence abroad after (final) examination, the candidate to give evidence of study of specified topics relating to the language and life of the foreign people.

7. As modern language teachers are especially burdened by preparation and correction of exercises, a diminution of the hours of teaching, where possible, to eighteen hours per week, is recommended, and an excess of written work is to be avoided.

8. For the maintenance of a speaking knowledge of the language, and of familiarity with the *Realien*, modern language teachers in schools and universities should be granted leave of absence for residence abroad, at least every five years, with salary.

9. Practical courses of study in foreign countries, lectures in the foreign language, opportunity for practice in conversation and phonetics, should be provided. Such courses should not take the place of leave of absence (see 8, above); they should not be given during vacation ; those participating should have leave of absence and travelling and living expenses.

10. Tuition in modern languages should be entrusted only to certified modern language teachers.

The eighth meeting was held in Vienna, 1898. The discussions were long and interesting, but only two resolutions were passed. These relate to the position of the modern languages in university and school, and are, in substance, as follows :

1. That English and French should have a place in the curriculum of all German and German-Austrian gymnasia.

2. That it is urgently necessary that English philology in all German-speaking universities should be represented by full professorships.

3. That the Executive bring these resolutions to the notice of the authorities, and recommend them to their favorable consideration.

At the ninth, and last, meeting of the Verband, held in Leipzig, 1900, Professor Vietor delivered a capital address on the subject of "Neuphilologische Wünsche für Universität und Schule," and at its close moved the following resolutions, which were adopted :

1. It is desirable that in all German universities, where such is not already the case, (a) that English philology should be provided for by full and adequately paid professorships ; (b) that the representatives of the scientific side of modern languages should be assisted by bursaries to travel abroad ; (c) that a native Frenchman and Englishman should be appointed for practical teaching and adequately paid.

2. It is desirable in all secondary schools, where such is already not the case, and where the conditions warrant it, (a) that the freedom in method already granted should be recognized by the authorities, and that success in teaching should be tested not only by the old standards, but that opportunity should be offered to bring into view the special results of the newer method ; (b) that in final examinations a free composition or a free imitative exercise in French or English should be allowed instead of translation (into the foreign tongue), or if translation is retained, dictation should be taken into account.

3. It is desirable that in States having *Oberrealschulen*, the pupils who have completed the courses of such schools should have the same right to the study of modern language philology (in the university) as those of the *Gymnasium* and *Realgymnasium*. Carried by 95 to 55.

4. The Verband records its objection to the diversion to other teachers of travelling bursaries which are intended for modern language teachers.

At this meeting also Professor Wendt's resolutions, left over from the Leipzig meeting, were discussed and passed. They are in part very radical, and represent pretty fully the ultimate outcome of the reform movement. They are as follows :

1. That the language employed in teaching should be either French or English, with permission to use German for particularly difficult passages. Carried by 84 to 41.

2. Translations into the mother tongue should be confined to cases in which formal difficulties render it imperative. Carried by a small majority.

3. Translation into the foreign language should only be occasionally employed. Carried by a large majority.

4. A general survey of grammar should be given, and a deeper knowledge should be attained by further study, with the addition also of comparison with other languages. In connection with reading, the stylistic and idiomatic side of the language should be emphasized, and the comprehension for synonyms and etymology awakened.

5. Reading matter for classes—forming the central point of instruction—should consist chiefly of modern prose, and the choice should be determined by the following considerations: (a) The object of such reading is, first of all, to impart a knowledge of the foreign nation as regards manners, customs, and the most important intellectual movements; (b) some small consideration should be given to technological matter; (c) for poetical reading, works of first-class importance and characteristically national are to be preferred.

6. History of literature should be taught in connection with the matter read, as indicated in Sec. 5 (a). This was carried as an amendment to the original resolution, which was worded as follows: "History of literature, as such, should be excluded."

7. Home reading may embrace, in addition to works of literature of all kinds, also scientific and technical works.

8. Declamation, especially of dramatic scenes, at school exhibitions, etc., is recommended as useful.

9. Eight to ten written compositions should be required annually, about half of which should be written in class; they should be of the nature of reproductions or imitations. (So far unanimous.) Suitable German material may also be used for exercises in reproduction. Dictation and occasional model exercises in translation from the foreign language into German should be required.

The discussion on the last resolution turned on the question of overburdening of the teacher. Some opposed the resolution on the ground that if twenty-two to twenty-four weekly school hours were maintained, no further increase in written work should be demanded.

The most important piece of work done by the American Association on the pedagogic side is the Report of the so-called Committee of Twelve. This committee was appointed at the meeting of December, 1896, and its appointment grew out of a request on the part of the Committee of the American National Association entrusted with the question of college entrance requirements. The committee in question consisted of Professor Calvin Thomas (chair-

man) and eleven other prominent modern language professors and teachers. Their report, which covers the whole ground very exhaustively, was adopted without amendment in December, 1898. In addition to its publication in the Proceedings, it has since been published as Chapter XXVI. of the Report of the Commissioner of Education for 1897-8, and also by Heath & Co. (The analysis of this Report is omitted to save space.)

Let us now turn to the third society on our list, that of England. Our brethren there deserve our sympathy. In the face of apathy and national wrongheadedness they are endeavoring to secure some little recognition for modern language study. The whole battle is before them, and they are at present but girding on their armor.

In April, 1890, the modern language teachers of the Teachers' Guild of Great Britain and Ireland held a conference in Cheltenham. This was, so far as I know, the first meeting of the kind in England, and it constituted a provisional Modern Language Association. The following were its conclusions:

1. That uniformity in the treatment of the grammar of the five school languages is desirable.
2. That phonetics should form the basis of all modern language teaching.
3. That the reading book should be the centre of instruction in teaching a language.
4. That the value attached to grammar and its position in modern language teaching urgently demand revision.
5. That a proper supply of teachers of modern languages can be best obtained by establishing at the universities an honor degree in modern languages, which shall adequately test a knowledge of the living language. Carried unanimously.

The mover of this resolution showed that modern language teaching in England was left almost wholly to foreigners. He urged that an opportunity should be given for a thorough study of these languages in English universities.

As you perceive, four of the above resolutions deal with methods. The fifth deals with a most important and fundamental question concerning the position of modern languages in Britain. It implies the fact that in 1890 everything that could give these languages standing and efficiency was lacking, and I am sorry to say that the situation has improved very little since that time.

In December, 1892, partly owing to the encouragement of Pro-

fessor Elliott, of Johns Hopkins University, and of Professor Vietor, the Modern Language Association of Great Britain and Ireland, as such, was constituted. At its inaugural meeting the only important action taken consisted of a petition to the University of Victoria, setting forth the value of and necessity for modern language teaching, and asking that a *vivâ voce* examination should form part of the proposed honor curriculum. This particular matter was set forth as follows: "We believe that a curriculum which omits to recognize the high educational value of a well-defined *vivâ voce* examination in modern languages will retard their legitimate development; and that, by adding a *vivâ voce* examination to your contemplated school in modern languages, you will establish their study on a practical basis, you will extend your influence throughout the country, and be doing a lasting service to secondary education."

The Society came to the conclusion at its meeting in 1896, "that it is imperative that the Association publish without delay an organ of its own." Up to this time the organization had been represented in part by a small publication *Modern Languages*, which had come to an end in 1896, through the death of its editor, Mr. J. J. Beuzemaker. The new organ, *The Modern Language Quarterly*, published under this resolution, is now in its third volume, and is an admirable publication in every way. Its bibliographical lists are particularly good. The meeting of 1897 resulted in no conclusions.

In December, 1898, a rather important meeting was held. There was again much discussion as to the position and aims of modern language teaching. In the midst of much diversity of view, two or three points seemed to meet general approval, *e.g.*, the commercial importance of modern languages; the inferior position of modern languages in the universities; that the English people were still unconvinced that modern languages had the same educational value as other branches of study; that the basis of the teaching should be practical, and that literary and research work should come later. It transpired in the discussion that in some cases pupils are prepared for examination without any training in pronunciation whatever. The only actual business done was the adoption of the report of the committee on phonetics, as follows: "The committee unanimously recommend the use of phonetic teaching, and of a phonetic alphabet as a means to the acquisition of a correct pronunciation, either native or foreign, and as a pre-

liminary to the usual orthography, not as a substitute. They further recommend the adoption of the alphabet of the *Association phonétique internationale* as by far the best yet invented for this purpose, subject to any modifications which experience in teaching may show to be advisable." Unanimously adopted.

In January last 347 members attended the meeting at Liverpool. It is evident from the proceedings that the unhappy position of modern languages in England was still in the minds of all. The President, Dr. Garnett, said, "The question before us just now is not to discuss how modern languages should be taught but to get them taught." Alluding to Lord Rosebery's now famous address, and to the lessons of the South African war, he said further, "I fear we must recognize it as a fact that the highest educational authorities in the country are not at present with us. We want some machinery which shall work smoothly, automatically, irresistibly upon schools and colleges, ensuring that modern languages shall be taught there, and universally taught and efficiently taught."

The resolutions passed emphasize what I have quoted from the President's address. They are as follows:

1. That every effort should be made to maintain the scholarly and literary side of modern language teaching as well as the practical side. Carried unanimously.

It appears from the discussion that this resolution was an attempt to conciliate the widespread prejudice existing in England against modern languages is merely a practical and plebian subject. One speaker said, for instance, that he knew how strong the feeling was that Greek was respectable and that the modern languages were not.

2. That one modern language should be included as a compulsory subject in every university matriculation, entrance, or first public examination. This was passed unanimously along with Professor Skeat's amendment, "that the modern language should be alternative with Greek."

In the course of the discussion it was stated that such a test was not required at matriculation by any university in Great Britain or Ireland, and that only the universities of London and Birmingham require such a test as part of the Arts degree.

3. That no examination in modern languages (especially those of a commercial nature) can be considered satisfactory that does not include a *vivâ voce* test apart from dictation. Carried with one dissenting voice.

THE DEUTSCHAMERIKANISCHER LEHRERTAG.

Report.

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The thirtieth meeting of the Association of German-American teachers was held in Philadelphia, from the 5th to the 9th of July, 1900. Houston Hall, of the University of Pennsylvania, was the place of meeting for the regular business sessions.

I may say the days were divided into three parts. From half-past nine to one, the morning business session was held in the spacious hall of the University. The afternoon programme consisted of a trip to one of the parks, where the time was spent in social intercourse. The evenings were of the nature of receptions, given by the Turngemeinde and the Junger Männerchor, etc., whose hospitable welcome cannot be too highly spoken of. I may also say that the members were all entertained at luncheon each afternoon at one o'clock, where a most pleasant hour was spent.

The Bund has now a membership of about 1,200, composed of representatives from public, private and secondary schools, as well as the universities. The members present, about eighty to one hundred, represented fields as widely separated as Oregon and New York.

The object of their meeting will be in part made clear, or at least suggested, by what I have said, and by the following practical programme.

1. Address by the President, Dr. Learned, of the University of Pennsylvania.
2. "Early Instruction in German in the High School," by Professor Spanhoofd, of Washington, D.C.
3. "The Teacher as a Student while performing the Duties of his Vocation," by Professor Krug, of Cleveland.
4. "The Herbartian 'Moral Teaching' as a Pedagogical Principle in Education," by Professor W. J. Eckhoff (omitted on account of absence).
5. "Aims and Method of German Instruction in Colleges and High Schools," by Professor Hans Fröhlicher, Women's College, Baltimore.

6. "Extracts from the Diary of a German-American Schoolmaster," by Professor C. O. Schönrich, Baltimore.

7. "German Pedagogy in America," by Professor Adolf Spaeth, LL.D., Mt. Airy.

8. "Gymnastics in the Public School," by Herr Werner, of the Philadelphia Turngemeinde.

9. "German as a Branch of Education in the Public School," by Professor Eben, Philadelphia.

10. Discussions on various topics of vital interest, as, for instance, "The Journal of the Association," etc.

I shall not be able to epitomize even all the papers on this programme, but I should like to call attention to a few remarks in the address of Dr. Hexamer, to show the spirit of the German people and the interest taken in the teaching of German by the German element of the United States. I may here say that there were only three or four English people attending the Convention, so the spirit of the Convention was wholly German.

Dr. C. J. Hexamer, Chairman of the Local Committee, and President of the German Association of Pennsylvania, in his address at the opening session took occasion to answer, as follows, a so-called historian who charged the Germans with "exerting a pernicious influence in school affairs." In 1754, Heinrich Mühlenberg, a German, was the leader in the movement for free schools. Also, the first pedagogical journal in America, the *Schul-Ordnung*, was edited by a German schoolmaster, Christoph Dock. Further, that the much-praised Sunday School was not of English origin, but Pennsylvanian-German; and Sauer printed Sunday School tickets thirty-six years before Robert Raikes introduced such schools into England. And also, that the American school system, from the kindergarten to the university, was built on German principles; and that even the word university was used in the German sense, not as in England.

A higher ideal was pointed to than that of the American father, who said to his son, "Make money, my boy, honestly if you can, but make money." Teach the children that the highest enjoyment is not dependent on wealth. He continues: "Lehrt die Kinder die Natur verstehen und ihre Schönheiten geniessen. Zeigt ihnen die Aussicht vom Berge, die Gestaltung der Wolken, das Haschen der Sonnenstrahlen durch die zitternden, vom Winde bewegten Blätter im Walde, 'Waldweben' wie Wagner es so poetisch nannte; lehrt sie, die Natur auch in ihrem Zorne bewundern, denn auch dann ist

sie schön wenn über die Felder Stürme rasen, der Blitz zuckt und das Wogengepeitschte Meer den Gischt in die Höhe wirft."

"Impft den kleinen schon ein tiefes Mitgefühl für andere Geschöpfe ein. Der Bauersohn Burns, der unwissentlich durch seine Pflugschar eine Feldmausfamilie auseinander riss, dem sich beim Betrachten des totes Mäuschens die herrlichen Verse, die uns erhalten sind, über die Lippen drängten, bewies, dass ein fühlendes Herz, selbst wenn es unter einem Bauernkittel schlägt, im voraus ahnen kann, was ein Darwin und ein Häckel uns erst später wissenschaftlich begründeten."

I have quoted these sentences, not because they bear on the teaching of German, but to show that there is, as Dr. Hexamer has pointed out, and as I most sincerely believe, something in teaching which transcends the books we read, as books, and the abstract methods we employ in teaching.

One other point he called attention to, and that was the fact that there was a vast amount of material at hand, but which was fast passing away, to be collected, so as to show the part that Germans have played in the building up of the American nation; for no history of the American people would be complete without the history of the German element.

The two papers which especially led me attend the Convention were: "Instruction in German in the first form of the High School" and "Aims and Method of Teaching German in Colleges and High Schools," the former by Professor Spanhoofd, of Washington, the latter by Professor Fröhlicher, of Baltimore. Dr. Spanhoofd says: "There are two goals to be aimed at in German instruction by two different classes of teachers, one a theoretical knowledge, the other a practical knowledge; the first giving familiarity with German written words, the other with the spoken words—"Sprachverständnis" and "Sprachfertigkeit."

In High Schools and private schools, which prepare pupils for college, more attention is given to the former; while in the public schools more attention is given to the speaking of the language. "Sprachverständnis" is a passive, or, if I may use the expression, a sleeping knowledge, which is waked up only by some external means, *i.e.*, the printed or spoken word. "Sprachfertigkeit," on the contrary, is an active power, subject to the will, which through constant use is converted into an act of habit. This conversion to an automatic action must not be overlooked by the teacher. Without it one could receive neither physical nor intellectual training.

Without it he could never leave the condition of childhood. The first consideration for "Sprachfertigkeit" is a supply of words. But this is of less importance than the knowledge of how to use them. For the mere possession of hammer and saws does not make a joiner. So, in my opinion, the learning of many words is useless when one does not know how to use them. Too large a store of words at the outset is also disturbing and perplexing, and loads up the mind with superfluous ballast. Each form—that means each case, too—must be used until its use becomes automatic. This is the chief task of the teacher in the early teaching of language in the High School. Give the pupil from five hundred to one thousand of the most common words. Practise him thoroughly in these, till he knows how to use them correctly and fluently without much thought, then you need not have much anxiety about the next ten thousand words.

He then discusses the natural methods, which, he says, are the best for children; but the pupils in the High Schools are no longer children, and hence should no longer be treated like children. The more one uses his judgment, the more difficult it is to remember things which he cannot explain. So why should we throw aside all pedagogical principles, and have the pupils learn these forms merely as they stand, without giving them the grammatical explanation, which in the natural method is denied?

He also criticizes those who advocate that reading should be the central point of instruction in German, especially in the teaching of grammar. He says he has tried it, but could never get rid of the conviction that reading was for another purpose. The pupils also seemed to share his view, for their interest always waned visibly during his grammatical excursions. He also has a rap at Professor Macgowan's book, which attempts to teach grammar systematically, by texts made to order to illustrate these grammatical changes.

In summing up his ideas then, *re* the teaching of grammar, he says it should not be solely dependent on the reading lesson, but if the pupil is to have a thorough knowledge, the formal study of grammar must have a definite place, and must be carried on in a methodical manner. He has illustrated his method in his "Lehrbuch der deutschen Sprache," in which, by means of conversation, he teaches the different cases, etc., but with a well-planned method.

One other topic he discusses, and states, as his opinion, that the best teachers should be in the lowest forms, whereas it is often the

case that inexperienced or incapable teachers have charge of the lowest classes, much to their detriment now and in the future, for what is sown in the lowest class is reaped in the next.

Professor Fröhlicher's paper on "Instruction in German in Secondary Schools and Colleges" I shall sketch very briefly. He begins: "Only the best is good enough for our youth." "Formation of character is more important than what is learned." He then calls attention to the faulty work done in the schools of the United States, as it strikes an examiner, and calls it hasty and superficial. He accounts for it in two or three ways: (1) Faulty texts, the result of immature authorship of books; (2) Examinations. The examination announcement is a mingling of the useful and the useless, the conservative and the radical, from Ahn's Grammar to that of Calvin Thomas, from Grimm's Tales to Goethe's "Götz von Berlichingen." The examination frequently tends toward inaccurate knowledge, bad pronunciation, lack of vocabulary, and ignorance of form and syntax.

He decidedly favors teaching but one language to a pupil at a time, thus enabling the teacher to give more frequent lessons, and master the subject thoroughly in a shorter period. Here, he says, private schools are better than State schools, being narrower in their scope but more pointed in their work.

He then discusses two kinds of grammars, the one based on individual methods, contracted in view (generally of the Natural School), taking Sauveur as an example; the other, the result of mature consideration and based on recognized grammatical principles, as illustrated by Whitney. The latter has stood as a type of the extreme conservative on the right, Sauveur on the extreme left; on the one side erudition, scientific knowledge, completeness; on the other, the highest teaching genius, which attributes the result to the method more than to himself. "I believe," he says, "that the result had as much to do with the method as with the rings in Lessing's 'Nathan.' He who firmly believes he possesses the right, and acts in this belief, will attain results, and generally favorable results." On the other side progress has been made, and Thomas' "Practical Grammarist" combines many of the good qualities of recent methods and investigations, and with the addition of some extracts for translation and reading, leaves little to be desired.

The writer then devoted some time to the consideration of the choice of reading material. The best the literature affords

in prose and poetry should be selected. No book should be chosen because it is easy or attractive. A connected study of literature must be reserved for the college and the university, but selections from Heyse, Wildenbruch, Storm, from the "Volkslieder," and Schiller's "Tell" or "Jungfrau," or Goethe's "Hermann and Dorothea," will give a good introduction to German literature for the first two years. The classical selections from Schiller and Goethe will open up to the mind of the pupil a new path, a new world, the empire of the ideal.

Higher culture, as he has said, must be left for the university. He closes with a trenchant criticism of annotated texts, calls them "vorgekaute Speise," and says this text-appendicitis has become epidemic.

Had I time, I should like to have said something about Dr. Spaeth's address, which was a masterly effort, delivered in an eloquent style and couched in beautiful language, as well as other papers, but my time has more than gone, so I shall content myself with an observation or two.

The Convention consisted of a number of enthusiastic German teachers, many of them born in the old land, yet throughout there breathed their loyalty to their adopted country. Nevertheless they felt they were not Americans, and those who had re-visited Germany felt that they were not Germans, consequently they call themselves, and with some pride, German-Americans, who, while they adopt many of the ways of America, still cling to the old German characteristics. The more sanguine even cherish the hope that some day the German language, with its adaptability, will be the prevailing language of this continent; and perhaps their hope is not altogether vain, when we remember that there are ten million Germans in the United States. As a step to this end, they are endeavoring to have German taught in the lowest forms of the public schools, and, if possible, to have it put on a par with English. This will be no great task, perhaps, either in such German centres as Cleveland, Milwaukee, etc.

The whole spirit of the Convention was German, and being a stranger in Philadelphia, and meeting in three sessions a day and in their social intercourse, especially when we assembled at the Turngemeinde in Germantown, I felt for sure that I was in Germany, and the flavor clung to me for some time, while its memories will remain with me till I meet with them again, which I hope to do.

THE POETRY OF MATTHEW ARNOLD.

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The opening paragraphs of reviews of Matthew Arnold's poetry state with uniform monotony that his poems are read only by the few, that he achieved distinction as a critic and as a poet, that although he was earlier in the field as a poet he was first recognized by the public at large as a critic, and that as time passes his fame as a critic and controversialist will be more and more forgotten, while his name will survive as that of one of the first class poets of our century.

Though the perfection of his style may win this recognition from scholars, he will never be a popular poet, as Tennyson, Longfellow and Browning are, if we may judge by the sale of their books. His place will rather be with Clough and Gray, known only to the scholar and to the student. There are striking resemblances between Gray, in particular, and Arnold. One cannot read the latter's appreciative essay on Gray without being reminded of what they had in common: their classical training, their love of form and proportion in their work; their occasional imitations of classic poetic forms; the plaintive, sometimes morbid, view of man's life that their poems reflect; the excellence of their work as critics; their love of nature and the scenery of outdoor life; and their fondness for study, though in this respect Gray's circumstances gave him a chance to excel that Arnold did not have. Both, too, have left behind them personal letters that show sides of their character which endear them to us, and which we should not suspect from their work as poets.

But there is one great difference. Arnold finds the clue to Gray's life as a writer in this: "He never spoke out." This certainly cannot be said of Arnold. On every subject that was of general interest to intellectual people of his time he did speak out—on past and contemporary literature, from Homer and Marcus Aurelius to Joubert and Tolstoi; on politics, the Irish question, England and the Italian question, the Deceased Wife's Sister Bill; on science and literature; on theology and religion; on manners and morals. To his contemporaries he was known as a poet, a

writer of magazine articles, a university professor, a school inspector, and in America as a popular lecturer. To us who could not hear him there is left the opportunity to find in the two volumes of his letters the record of a life unusually pure, dutiful and affectionate.

All this labor was apart from his books and reports on education in England and European countries. For thirty-five years his main source of income was his position as an inspector of schools. His work was always done faithfully, and sometimes enthusiastically, and he was regarded as an authority on educational topics.

Gray's one hundred pages of poetry looks slight beside the three volumes of Arnold, as Arnold's looks slight beside the ten volumes of Tennyson or the twelve volumes of Browning; and it was with Browning and Tennyson that Arnold compared himself, not with Clough or Gray, 'if we may be allowed to give the force of deliberate judgment to an extract from a private letter. Writing to his mother in 1869, speaking of the complete edition of his poems which had just appeared, he wrote: "My poems represent, on the whole, the main movement of mind of the last quarter of a century, and thus they will probably have their day as people become conscious to themselves of what that movement of mind is, and interested in the literary productions which reflect it. It might be fairly urged that I have less poetical sentiment than Tennyson, and less intellectual vigor and abundance than Browning; yet, because I have, perhaps, more of a fusion of the two than either of them, and have more regularly applied that fusion to the main line of modern development, I am likely enough to have my turn as they have had theirs." By "the main movement of mind of the last quarter of a century" he doubtless meant the awakening of the scientific spirit that resulted in such a searching investigation of the bases of our nature and our religious belief. When he gave this judgment on his own poems in 1869, his work as a poet was practically done. After that he turned his attention to prose, and his works in literary criticism and theological controversy made him as widely known as he was.

Arnold's prose works are for the most part an attempt to do a duty. He tried to be a man of culture after his own definition, one who should "carry from one end of society to the other, the best knowledge, the best ideas of his time; who should labor to divest knowledge of all that was harsh, uncouth, abstract, professional, exclusive; to humanize it, to make it effective outside

the clique of the cultivated and learned, yet still remaining the best knowledge and thought of the time, and a true source therefore of sweetness and light." But his poems reveal his inner nature, his inner springs of hope and action. In his prose works we see him as the critic and law-giver. He speaks with no uncertain voice when he delivers an opinion on questions of the day. He is right; his opponents are wrong, and he is sure of it. In a tone of confidence, and sometimes of condescension, he points out to them their weaknesses and mistakes. But in his poetry he sets himself boldly to question what is the ultimate authority in himself by which a true end of life may be known. What is our spirit and our life, our origin and our destiny? His answer is, for the most part, an expression of doubt which is not despair only because it is intellectual. On the moral and emotional side, he is saved by a strong feeling of the purity of the motive that impels him to question all things in his search for truth, and by an innate conviction of the existence of divine force and moral law in the world. His philosophic, lyric and elegiac poems, by which he is generally known, are imbued with a spirit of despondency, a consciousness of weakness and trouble. Their themes are almost always the same; the hopelessness of understanding the meaning of our life, the pain of limitation, the transient character of all we are and do, of our love and sorrow, protest against a world environment which we cannot change, a longing for that calm which comes from a fixed purpose and a certain attainable end, the narrow limits of possible human action and joy, the loneliness and the vanity of life. He is the Ecclesiastes of English poetry.

Sometimes, indeed, we are haunted by a sense that somehow or other our poet doesn't really feel as miserable as he ought over the gloomy prospect of human life that his reason unfolds to him. He seems almost to *enjoy* the idea of having made sure that he has seen the very worst that can happen, feeling pretty certain in the meantime that that worst isn't going to overwhelm him. When we read his pleasant, happy letters to his friends and family, when we hear those who knew him testify to his unfailing cheerfulness and light-heartedness, so great as to seem almost like levity, it is hard to believe that he is picturing a very real mood or any true picture of human life in such lines as those "To Fausta."

“ Our vaunted life is one long funeral ;
 Men dig graves with bitter tears
 For their dead hopes ; and all
 Mazed with doubts and sick with fears
 Count the hours.”

To note the false ring in that, we have only to follow the comparative method that Arnold himself so strongly recommends, and put beside it lines of noble pathos that are free from exaggeration. In Shakespeare's "Henry IV." the king, whose life of constant labor, battle, anxiety and success compels our admiration, has just heard of the final defeat of those rebels whom he had feared so long. The strain has been too much, and he swoons. He soon revives, but his strength is broken at last. He says:

“ I pray you, take me up and bear me hence
 Into some other chamber ; softly, pray,
 Let there be no noise made, my gentle friends,
 Unless some dull and favorable hand
 Will whisper music to my wearied spirit.”

Or take from that most magnificent of the plays the first line of Antony's speech to Eros, his armor-bearer, when Mardian brings to him the news of Cleopatra's death. In lines like these there is a dignity of grief that Arnold or Tennyson or any subjective poet cannot hope to attain.

Now, when Macbeth says :

“ Life's but a walking shadow ; a poor player
 That struts and frets his hour upon the stage
 And then is heard no more ; it is a tale
 Told by an idiot, full of sound and fury,
 Signifying nothing ”

we feel that this truly describes his mood—a mood that was the natural result of his misled life and desperate circumstances. But when such a view of life is presented as the result of deliberate thought and survey of men we feel that it is ignoble, and we regret that it should appear as often as it does in Arnold's poems.

For the most part, however, the sense of depression we find in these poems is not of an unhealthy or morbid kind, but rather like that of a mind wearied by unavailing search for some understanding of life that we might know our work and find peace.

Arnold's health, both of body and mind, was too great to allow him to feel for long these moods of depression or to yield to them. There is always in his work an undercurrent of buoyant strength

that tones and redeems his pictures of mental distress. If he has shown us in a hundred forms the melancholy of a mind that vainly seeks in reason a clue to the riddle of existence, if he has not guessed the riddle for us, he has at least encouraged us and consoled us by the way.

His consolation is a noble one, though for the most part a pagan one. It is the consolation of Epictetus and Marcus Aurelius. Know thyself—subdue all emotion, which is itself contrary to nature. Be self-sufficient. This thirst to know our own real nature—this “unspeakable desire after the knowledge of our buried life,” and the longing for that calm that would result from knowing is the burden of many of his poems.

“Resolve to be thyself and know that he
Who finds himself, loses his misery.”

And if it is impossible to know our inner life and our after destiny, we are at least sure of our outer life of action, and the pleasures it offers us are not to be despised—the beauty of nature, the energy of labor, the consolation of human sympathy.

“Is it a little thing
To have enjoyed the sun?
To have lived light in the spring,—
To have loved, to have thought, to have done,—
To have advanced true friends and beat down baffling foes?”

Throughout his poems we find abundant evidence of careful and loving attention to natural objects. Such lines, for instance, as the last of these four :

“While to my ear from uplands far away
The bleating of the folded flocks is borne
With distant cries of reapers in the corn,—
All the live murmur of a summer's day.”

Or the lines describing the departure and return of the cuckoo—

“So have I heard the cuckoo's parting cry
From the wet field, thro' the next garden trees
Come with the volleying rain and tossing breeze :
The bloom is gone and with the bloom go I.

“What matters it?—next year he will return,
And we shall have him in the sweet spring days,
With whitening hedges and uncrumpling fern
And blue-bells trembling by the forest ways
And scent of hay new-mown.”

Nowhere in English literature has the love of nature been so tenderly united to the poetic speech of old Sicilian days as in Arnold's lament for Clough, "Thyrsis." Arnold tells us that three of his favorite stanzas in this were those beginning—

"O easy access to the hearer's grace
When Dorian shepherds sang to Proserpine !
For she herself had trod Sicilian fields ;
She knew the Dorian waters gush divine,
But ah ! of our poor Thames she never heard."

The two following stanzas describe the woods and fields along the Thames shore, dear to him from early associations.

Arnold is sure that labor always brings its reward, and the stanzas where he urges this on us are strong and fine :

"We cannot kindle when we will
The fire that in the heart resides,
The spirit bloweth and is still,
In mystery our soul abides ;
But tasks in hours of insight willed,
May be, through days of gloom, fulfilled.

"With aching hands and bleeding feet
We dig and heap, lay stone on stone ;
We bear the burden and the heat
Of the long day, and wish 'twere done ;
Not till the hours of light return
All we have built do we discern."

Even our hope of immortality he makes to depend on effort. We must work, and not yield to despair.

"And will not, then, the immortal armies scorn
The world's poor routed leavings ? or will they,
Who failed under the heat of this life's day
Support the fervors of the heavenly morn ?

"No, no, the energy of life may be
Kept on after the grave, but not begun ;
And he who flagged not in the earthly strife
From strength to strength advancing, only he
His soul well-knit and all his battles won,
Mounts, and that hardly, to eternal life."

Then in "Dover Beach," that pathetic lament over the decadence of faith in our day, he finds his consolation in domestic love, "the thousand still sweet joys of such, as hand in hand face earthly strife."

“ Ah, love, let us be true to one another,
 For the world which seems
 To lie before us like a land of dreams
 So various, so beautiful, so new,
 Hath really neither joy, nor love, nor light,
 Nor certitude, nor peace, nor help for pain ;
 And we are here as on a darkling plain,
 Swept with confused alarms of struggle and flight,
 Where ignorant armies clash by night.”

Arnold again and again turns for escape from his world-weariness to the hope of the after-life, whose joys have seldom been more lovingly sung than in the third of his Switzerland lyrics. Everyone is familiar with the lines of “Rugby Chapel,” a work which the inspiration of his father’s memory raises above the level of the other poems in strength and confidence of tone.

Arnold’s lyrics are a curious subject of study. Some of them attempt to depict passion, but we are not much moved by them, though we are compelled to admire the effort the poet makes to stir our feelings and his own. Generally, the passion ends in a philosophic expression. His feelings cannot free themselves from the restraining force of his intellect and his puritan moral sense, and it is only when his lyrics lament his mental troubles that they are happy.

One of the best of them is that in which he himself touches the reason of his own failure in depicting emotions other than those of the intellect, “Absence”:

“ I struggle towards the light, and ye
 Once-longed-for storms of love !
 If with the light ye cannot be
 I bear that ye remove.”

Again he has summed up the matter in “A Summer Night,”—addressing himself:

“ Hast thou, then, still the old unquiet breast
 Which neither deadens into rest
 Nor ever feels the fiery glow
 That whirls the spirit from itself away,
 But fluctuates to and fro,
 Never by passion quite possessed,
 And never quite benumbed by the world’s sway ?”

That of his lyrics which comes nearest to reflecting “the fiery glow That whirls the spirit from itself away” is “The Last Word,”

a poem which is evidently the outcome of his experience as a controversialist, and which is also a good example of that buoyant strength that quickly raises him from discouragement :

“ Creep into thy narrow bed,
Creep and let no more be said,
Vain thy onset, all stands fast,
Thou, thyself, must sink at last.

“ Let the long contention cease,
Geese are swans, and swans are geese ;
Let them have it as they will,
Thou art tired ; best be still.

“ They out-talked thee, hissed thee, tore thee,
Better men fared thus before thee;
Fired their ringing shot and passed,
Hotly charged, and sank at last.

“ Charge once more then, and be dumb,
Let the victors when they come,
When the forts of folly fall,
Find thy body by the wall.”

Arnold's opinions as a critic of poetry are not in harmony with the greater part of the poetry by which he is best known. Mr. Hewlett, in an article in the *Contemporary Review*, calls our attention to the preface to “ Arnold's Collected Poems, 1853.” This preface says, in substance, “ Go back to the Ancients ; the past furnishes grander subjects for the poet than can ever be found in the present ; its actions are greater, its personages nobler, its situations more intense. Far from the poet's ambition being worthy who depicts the condition of his own mind in a representative history,” no great poetical work has ever been produced with such an aim. “ Faust,” the work of the greatest poet of modern times, is defective on that account. The highest art is objective, its noblest aim is to depict great actions, and he states that his own poems have been composed under this conviction. The volume thus introduced contained “ Sohrab and Rustum,” “ The Scholar Gypsy,” and the “ Church of Brou.” “ Empedocles on Etna ” was excluded because it did not conform to these canons of poetic art.

Again, in his preface to “ Merope,” five years afterward, he refers to his principles as unchanged, and “ will not waste argument on critics who demand from a poet nothing but a representation of mental suffering.”

But at the request of Robert Browning, "Empedocles on Etna," was restored to its place in the later editions, and, it seems to us, in this very matter in respect to which it was condemned, to be typical of most of Arnold's work. Some stanzas, indeed, seem autobiographical. Empedocles is a teacher who has lost faith in his own philosophy. His self-confidence is gone and the people no longer follow him. Weary of his futile attempt to understand the inner things of life and nature, he ends his life by leaping into the crater of Mt. Etna. In the preface, Arnold says that in this poem "modern problems have presented themselves. We hear already the doubts. We witness the discouragement of 'Hamlet' and 'Faust.'" The doubts and difficulties of Empedocles are the doubts and difficulties of Arnold. The tone of the poems written about the same time as "Empedocles" would point to this, even if we did not have it suggested by the preface afterwards excluding the poem, and protesting that "to attempt a representation of the state of one's own mind is not a worthy poetic aim."

When we read of Empedocles,

"Whose youth fell on a different world
From that on which his exiled age is thrown,
Whose mind was fed on other food, was trained
By other rules than are in vogue to-day ;
Whose habit of thought is fixed, who will not change.
But in a world he loves not, must subsist
In ceaseless opposition,"

we are reminded of Arnold, with his classical education and religious training in a world of Philistines and iconoclastic scientists.

Then notice Empedocles' farewell to poetry. He says :

"And lie thou there,
My laurel bough !
Scornful Apollo's ensign, lie thou there.
Tho' thou hast been my shade in this world's heat,
Tho' I have loved thee, lived in honoring thee,
Yet lie thou there,
My laurel bough.
I am weary of thee,
I am weary of the solitude which he who bears thee
must abide.
Thou fencest him from the multitude ;
Who will fence him from himself ?
He hears nothing but the cry of the torrents
And the beating of his own heart ;
Take thy bough, set me free from my solitude,
I have been enough alone !"

Here, I think, we have a very good description of Arnold as a poet. He tells us that the composition of poetry was terribly wearing on him. Perhaps we may see in this nature of his work why he forsook poetry so early, though indeed a life so busy as his needed no apology for not producing more.

Even if the concluding lines of the monologue were not prompted by a conscious fellow-feeling, we at least may quote them as autobiographical and pay a tribute to Arnold in doing so :

“ Slave of sense

I have in nowise been ; but slave of thought !

But I have not grown easy in these bonds, .

But I have not denied what bonds they were,

Yea, I take myself to witness

That I have loved no darkness, .

Sophisticated no truth,

Nursed no delusion.

Allowed no fear ! ”

The noble lyrics by which Callicles tries to soothe the heart-sickness of the philosopher may be taken not unaptly to represent the source to which Arnold turned for help “ in these bad days,”—the world of Greek poetry and Greek thought, Homer, Sophocles, Epictetus.

But it will be by their beauty of form and perfection of style, rather than by their matter, that Arnold’s poems will live, and it seems as if an injustice had been done him in not dwelling at greater length on this side of his work—its wonderful finish, the careful adaptation of simple form to thought, the easy and satisfying flow of the verse, the statuesque descriptions, the fine development of metaphors and similes, the dignified and consoling calm of the conclusions to his longer poems, and the tenderly sympathetic tone of his elegies, all the more consoling because they make no attempt to console. Of him we may say, as he said of Marcus Aurelius, “that he will long remain the especial friend and comforter of the clear-headed and scrupulous, yet pure-hearted and upward striving men in those ages most especially that walk by sight and not by faith, but yet have no open vision.”

SPRACHKENNTNISSE ALS MITTEL ZUR GEISTESBILDUNG.

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Wenn ich es unternehme, dieses Thema vor Ihnen, verehrte Anwesende, zu behandeln, so weiss ich im Voraus, dass meine Darlegungen nichts enthalten werden, was nicht schon längst von Fachleuten darüber gesagt ist. Trotzdem glaube ich, dass die Behandlung, dieses Gegenstandes den Zweck erfüllen wird, den diese Convention sich gestellt hat. Sie wollen sich hier in der ermüdenden Arbeit Ihres Lehrerberufes eine neue Anregung verschaffen und ebendazu kann die Erwägung des Nutzens, den der Sprachunterricht bringt, in ausgedehntem Masse beitragen. In unserer modernen Zeit, da die Völker nicht mehr wie früher lose nebeneinander leben, sondern auf wissenschaftlichem Gebiete von einander lernen, sowie auf dem der Industrie und des Handels einander Concurrenz machen, ist die Kenntniss moderner Sprachen ein unumgängliches Erforderniss der Bildung geworden und es liesse sich über das Thema: "Sprachkenntnisse als Mittel zur Hebung der Industrie und des Handels," oder: "Sprachkenntnisse als Mittel zur Beförderung der National-Wohlfahrt" viel Gutes und Beherzigenswerthes sagen. Doch das wollen wir den Geschäftsleuten und Nationalökonomen überlassen. Wir unsererseits wollen das oben genannte Thema: "Sprachkenntnisse als Mittel zur Geistesbildung," näher ins Auge fassen.

Unter den verschiedenen uns zu Gebote stehenden Bildungsmitteln ist die Kenntniss einer oder mehrerer Sprachen ein ganz bedeutendes. Sowohl das Erwerben als auch das Verwerthen solcher Kenntnisse ist Bildungsmittel. Sie sind also sowohl Selbstzweck, als auch Mittel zum Zweck.

Mit dem Satze: Das Aneignen von Sprachkenntnissen ist Selbstzweck, meine ich, dass das Erlernen irgend einer alten oder modernen Sprache dem Lernenden ein ausgezeichnetes Mittel zur Schulung seines Geistes darbietet. Alle gesunden Menschen sind mit Denkvermögen geboren, aber es ist notwendig, dasselbe aus- und durchzubilden wenn es fruchtbringend verwandt werden soll. Diese Aufgabe ist von der Schule zu lösen, dort sollen dem Geiste

des Schülers nicht bloss eine Anzahl wissenswerther Kenntnisse beigebracht werden, sondern sein Verstand soll zu eigenem Denken erzogen werden. Er muss jene Schärfe, Beweglichkeit und Vielseitigkeit empfangen, die ihn in den Stand setzen, die Millionen Probleme, die das Leben ihm zur Lösung aufdrängt, zu beurtheilen oder gar zu lösen. Zu dieser Ausbildung des Denkvermögens bietet sich wohl kaum ein vorzüglicheres Mittel als grade das Erlernen von Sprachen. Wir wollen durchaus nicht leugnen, dass die Beschäftigung mit Algebra, Geometrie, Geschichte, Literatur und Naturwissenschaft einen sehr weitreichenden Einfluss auf die Bildung des Menscheingeistes ausüben kann, aber wir glauben, dass es kein anderes Mittel giebt, welches den Verstand so *vielseitig* ausbildet, als grade das Sprachenlernen.

Algebra und Geometrie lehren den Menschen scharf und logisch denken, Sprachkenntnisse thun dies jedoch auch, geben aber ausserdem dem Geiste Biegsamkeit und Umsichtigkeit. Dazu kommt, dass, da jede Sprache ihre besondere Eigenart, ihre besondere Seele hat, sie dem Studierenden einen grossen Gedankenreichthum vermitteln.

Das Erlernen fremder Sprachen ist nun schon insofern ein Bildungsmittel, als es die *Gedächtnisskraft* des Lernenden ungemein stärkt. Es sind nicht nur die Worte der Sprache, sondern auch die Bedeutungen derselben durch das Gedächtniss festzuhalten. Da nun ferner ein einzelnes Wort oft noch gar keine bestimmte Bedeutung hat, sondern diese erst durch seine Zusammenstellung mit anderen empfängt, so ist auch die idiomatische Sprechweise dem Gedächtniss einzuverleiben. Bedenken wir nun, dass beim Erlernen auch nur einer fremden Sprache wenigstens etliche Tausend Worte und ihre Bedeutungen durch das Gedächtniss des Lernenden festgehalten werden müssen, so erkennt man schon, wie dasselbe dadurch gestärkt wird. Wie viel ein gutes Gedächtniss wert ist, weiss jeder. Ein guter Wortschatz in einer fremden Sprache, bereichert aber den Wortschatz der eigenen. Wie oft bemerken wir eine Langsamkeit und Schwerfälligkeit im Gebrauch der eigenen Muttersprache bei solchen Personen, die *keine* fremde Sprache gelernt haben. Welch jämmerliches Ringen nach Worten und welche Unsicherheit im Treffen des rechten Ausdrucks. Wer aber fremde Sprachen lernt, lernt seine eigene, er lernt sie schlagfertig und richtig gebrauchen.

Ausser dieser Stärkung des Gedächtnisses wird dem Lernenden noch eine gewisse *Folgerichtigkeit* und *Gesetzmässigkeit* des

Denkens durch das Sprachstudium beigebracht. Jede Sprache baut ihre Worte nach gewissen Regeln auf und wenn diese dem Schüler auch manchmal ein Dorn im Auge und ein Stein des Anstosses sind, so sind sie doch ein vorzügliches Mittel zur Bildung seines Geistes. Bei seinen Compositionen muss er nach diesen Regeln und Gesetzen arbeiten. Darin liegt die mathematische Seite des Sprachstudiums. Weil das eine so ist, muss das andere so sein. Freilich hier herrscht nicht die absolute Notwendigkeit wie bei der Geometrie. Hier gilt: "Keine Regel ohne Ausnahme." Dennoch, es giebt Sprachen, die sich durch eine grosse Regelmässigkeit auszeichnen und auch da, wo Ausnahmen eintreten, sind sie durch mancherlei Gründe zu rechtfertigen. Nehmen wir nur einen einzelnen Satz aus einer fremden Sprache heraus. Wie viele Regeln haben dort nicht oft ihre Anwendung erhalten! Jeder weiss, dass das Analysieren der Sätze in alten Sprachen selbst dem geschulten Verstande noch sehr harte Nüsse zu knacken geben kann.

Wie wird doch die *Gewandtheit der Verstandes-Thätigkeit* befördert, wenn man nicht blos die Worte biegen, sondern sich auch bei ihrer Zusammenstellung durch so viele Klippen hindurchschlängeln muss, um bei der Rede oder Composition nicht Schiffbruch zu leiden. Wie muss man die Sprachgesetze respectieren, die grammatischen Regeln beachten, den Sinn, die Biegung, die Stellung der Worte genau bedenken wenn man vor dem polizeilichen Auge des Lehrers ungerügt bestehen will. Wird bei solcher Arbeit der Geist des Menschen nicht vielseitig gebildet?

Bedenkt man nun weiter, dass diese Arbeit im Sprechen fremder Sprachen *schnell* von statten gehen muss und man meistens nicht ange Zeit zum Besinnen hat, so findet man weiter, dass das Erlernen von fremden Sprachen Schnelligkeit des Denkens, *Umsicht* und *Geistesgegenwart* aufs beste befördert. Das ist *auch* für's Leben sehr viel werth. Heutzutage gilt es, überall die Gedanken zusammenzunehmen, Aufmerksamkeit und Geistesgegenwart zu zeigen. Da ist es sehr gut, wenn der Mensch schon früh in der Schule daran gewöhnt wird. Er kann es werden durch den Sprachunterricht.

Das Erlernen fremder Sprachen bildet den Geist auch insofern, als das Zusammenstellen von Sätzen in fremden Sprachen die *Interschiede* und die *Vortheilhaftigkeit des Gebrauches verschiedener Satzformen* in der eigenen Sprache recht verstehen und anwenden lehrt. Derselbe Gedanke kann ja in verschiedener Form ausgedrückt werden. Heutzutage wird oft gerade das, dass

“man sich gut ausdrücken kann,” als Masstab der Bildung angesehen. Der Eindruck, den das Aussprechen eines Gedankens macht, hängt oft schon von der Form des Satzes ab, in dem er dem anderen Menschen übermittelt wird. Man kann einen Gedanken fragend, behauptend, referierend, bejahend, verneinend, mild oder strenge, nackt oder verblümt, gefällig oder schwerfältig ausdrücken. Die Meisterschaft in der *Kunst die Worte zu setzen* hilft im Leben sehr viel, anderer seits kann aber auch der Missbrauch dieser Kunst zum Mittel werden, die Gedanken durch die Sprache zu verbergen, anstatt zu offenbaren. Es kommt im Leben oft mehr darauf an *wie* man etwas sagt, als *was* man sagt. Manchem ist diese Kunst als natürliche Gabe mitgegeben, die allermeisten müssen sie jedoch lernen durch fleissige Uebung. Das beste Mittel dazu ist das Erlernen von fremden Sprachen. Es wird von Bismark gesagt, dass er denselben Gedanken seinem Secretair in vielfach verschiedenen Formen habe dictieren können, und dass er seinen Gedanken gerade in solcher Weise Ausdruck verlieh, wie es die Lage der Dinge erheischte. Die freie Rede ist noch immer eine grosse Macht und die Beredtsamkeit reisst heute noch ebenso die Zuhörer mit sich fort wie zu den Zeiten Demosthenes und Cicero's.

In der That, der Einfluss des Sprachstudiums ist weitreichend für die Bildung des Menscheingeistes und macht sich nach verschiedener Richtung hin bemerkbar. Sprachkenntnisse stärken das Gedächtniss, befördern gründliches folgerichtiges Denken, bewirken Umsichtigkeit und Biagsamkeit des Geistes und lehren die eigene Muttersprache gründlich verstehen und gebrauchen. Alles dies aber wird nur von dem erreicht, der sich die Sprachkenntnisse *gründlich* aneignet. Eben weil dieses Studium so sehr den Geist bildet, widersetzt sich die Trägheit so oft seinen Anforderungen. Wohl niemand kann die “vis inertia” bei seinen Mitmenschen öfter beobachten als der Sprachlehrer. Es ist wahr, das Erlernen einer fremden Sprache ist bis zu einem gewissen Punkte eine trockene und ermüdende Arbeit, namentlich wenn ihm der belebende Verkehr mit Anderssprechenden fehlt. Aber diese That-sache darf niemand zum Entschuldigungsgrund seiner Trägheit machen. Im Gegenteil, sie muss durch Fleiss überwunden werden. “Keine Rose ohne Dornen” und keine Geistesbildung ohne Mühe und Arbeit. Andererseits kann auch viel von seiten des Lehrers gethan werden, dass der Schüler über diese Schwierigkeiten hinwegkommt und er durch schon errungene Erfolge Muth empfängt, weiter zu arbeiten. Die Sprachkenntniss des Lehrers spielt bei

der Geistesbildung des Schülers sehr viel mit. Ebenso der Character der benutzten Grammatik. Meiner Ueberzeugung nach ist es eine ganz falsche Idee, fremde Sprachen anders lehren oder lernen zu wollen, als durch stufenweise Einführung in den Geist und die Grammatik der Sprache. Damit meine ich, dass es als eine verfehlte Methode anzusehen ist, wenn ein und dieselbe Grammatik in allen Klassen einer Schule zugleich benutzt wird. Wir haben doch in den öffentlichen Schulen eine stufenweise Einführung in die englische Sprache. Warum hat man diese Methode nicht auch für das Erlernen fremder Sprachen eingeführt? Diese sind doch nicht leichter! Eine mit viel Regeln und wenig Uebungstücken angefüllte Grammatik mag wohl für eine Universität und fürs Privatstudium das geeignete Lehrbuch sein, aber doch wohl nicht für eine Hochschule. Sie ist wie eine Goliathrüstung, in der ein David sich nicht bewegen kann. Methode und Grammatik können dem Schüler Lust und Liebe zum Dinge geben, leider aber auch das gerade Gegenteil. Wird das letztere bewirkt, so wird der Geist des Schülers durch das Studium nicht gebildet, sondern geradezu verwirrt. Die Folgen zeigen sich nicht nur in den Examen, sondern auch darin, dass so viele nach Ablegung des Examens das Sprachstudium einfach aufgeben. Wie viel geht ihnen doch damit verloren! Als ein abgenutztes Werkzeug werfen sie fort was ihnen grade in neuer Weise ein Mittel zur Bildung ihres Geistes werden kann. Erworbene Sprachkenntnisse werden auch durch ihren *Gebrauch*, ihre Verwerthung ein Mittel zur Geistesbildung. Das bringt uns zum zweiten Punkt unserer Abhandlung.

Es liegt nur zu nahe, hier, bevor wir zu diesem Punkte übergehen, eine Frage aufzuwerfen, nämlich die: "Wird dieses oben gezeigte Resultat: die gründliche Durchbildung des Geistes, durch den Sprachunterricht in unserem Lande erreicht oder nicht?" Und wenn letzteres der Fall ist, offenbart das nicht einem Mangel in dem vorhandenen System, dem abgeholfen werden muss?

Fassen wir nun den zweiten Punkt ins Auge. Wir können uns bei der Ausführung dieses Theiles etwas kürzer fassen. Auf den ersten Blick erkennt man schon, dass dem, der fremde Sprachen kennt, der Zugang zu ihren Geistesschätzen offen steht, während sie dem Nichtkenner meistens verschlossen bleiben. In Tausenden von Bänden ist das von einem Volke Empfundene und Erkannte niedergeschrieben. Nun gewährt ja schon die Kenntniss der eigenen Litteratur dem Gliede eines Kulturvolkes eine fast unerschöpfliche Quelle der Belehrung und Bildung. Man kann Geschichte, Geographie, Naturwissenschaft, Philosophie, Theologie

und National-Oeconomie studieren, ohne vorher Latein oder Griechisch oder Hebräisch gelernt zu haben. Mehr oder weniger kann man sich auf diesen Gebieten ein Wissen mit Hülfe der eigenen Muttersprache aneignen. Die alten Griechen waren ein sehr gebildetes Volk, aber Aegyptisch, Persisch und Babylonisch haben sie nicht getrieben, um eine philosophische Nation zu sein. So wahr dieses ist, so ist doch andererseits nicht zu leugnen, dass dem Wissen, welches nur durch die Geistesprodukte des eigenen Volkes gewonnen ist, eine grosse Einseitigkeit anhaftet, die wiederum hier und da an Oberflächlichkeit streift. Man weiss eben doch immer nur, was und wie das eigene Volk denkt. Eine grosse Zahl der zu lösenden wissenschaftlichen Probleme sind nun aber international, überall dieselben, und wo Kulturvölker sind, ist man auch mehr oder weniger bestrebt, sie zu lösen. Will man diese, von anderen Völkern gewonnenen wissenschaftlichen Resultate kennen lernen, so ist dazu die Kenntniss ihrer Sprache absolut notwendig. Ein Zusammenarbeiten der Völker auf wissenschaftlichem Gebiete, wie es heutzutage immer mehr an Ausdehnung gewinnt, ist nur da möglich, wo die babylonische Sprachverwirrung durch Aneignung von Sprachkenntnissen einigermaßen aufgehoben wird.

Man könnte hiergegen einwenden, dass das Erlernen fremder Sprachen deshalb nicht mehr so notwendig sei, weil ja von vielen fremdsprachigen Werken Uebersetzungen vorliegen. So nützlich diese auch sein mögen, das ist gewiss schon jedem, der Original und Uebersetzung kennt, klargeworden, dass Uebersetzungen oft weiter nichts sind, als der Abklatsch der Originals auf Löschpapier. Im besten Falle können sie doch nur die *Gedanken* des Autors annähernd wiedergeben. Alles andere geht verloren, die Seele der Sprache kann nur von dem verstanden werden, der die Sprache kennt. Durch Uebersetzung geht diese Seele verloren wie der Duft der Blume beim Zerpflücken. Es geht nicht anders, denn jede Sprache hat ihre Eigenart, die nicht in einer anderen zum Ausdruck gebracht werden kann; wo das dennoch versucht wird, da kommen diese Zwitter von Uebersetzungen zu stande, die so widerlich zu lesen sind. Andere Völker andere Sitten, Begriffe und Worte, und wie schwer ist es, für manche fremden Worte die gleichbedeutenden in der eigenen zu geben. Und nun erst bei poetischen Ergüssen, wer kann den Wohlklang der Laute, die Schönheit des Ausdrucks, die Eigenart des Stils, das Versmass überhaupt wiedergeben? Um das verstehen und geniessen zu können, muss man die Sprache selber kennen.

Wie viel Vorthelle werden doch dem Sprachkundigen geboten

und wie viel Material zur Bildung seines Geistes in die Hand gegeben! Reisen bildet, aber die Reisebilder sind dem, der die Sprache des betreffenden Landes nicht versteht, nur eine vollkommenere Art Cinematograph, den Geist des Volkes versteht er nicht. Wer aber die Sprache versteht, fühlt den Pulschlag des Lebens und lernt die Gedanken des Volkes verstehen. Sprachkenntnisse führen zum Verständniss des Fremdartigen das einem in fremden Ländern begegnet, sie erweitern den geistigen Gesichtskreis, führen neue Gedanken zu und beleben die Gedankenthätigkeit. So werden sie zugleich ein Läuterungsmittel der Anschauung und Meinung des Menschen, man lernt eben einsehen, dass andere Völker auch Meinungen haben, die nicht immer verkehrt sind, sondern sich gut verteidigen lassen. Gerade der Widerspruch gegen die eigene Meinung wirkt ja klärend und befestigend. Und ist das nicht auch für die Geistesbildung der Menschon höchst bedeutend?

Aber nicht nur auf dem Gebiet des Wissens, sondern sogar auf dem der Sittlichkeit trägt die Sprachkenntniss ihre Früchte. Freilich dem hoffärtigen Menschen, der da denkt, dass seine Nation die einzig bedeutende der ganzen Welt sei, dass ihre Sprache die beste, ihre Gelehrten die tüchtigsten seien, solchem aufgeblasenen und unbescheidenen Sinn werden auf sittlichem Gebiete *keine* Vortheile aus seinen Sprachkenntnissen erwachsen. Dem aber, der liebevoll auf den Geist des anderen Volkes eingeht und es zu verstehen sucht, wird unzweifelhaft vieles geboten, das ihn für seinen Fleiss reichlich entschädigt. Seine Sprachkenntnisse werden das Mittel werden, dass sein Gefühl für Gerechtigkeit gestärkt wird. Er wird immer mehr lernen, das Gute anzuerkennen wo es sich auch immer findet, er wird überführt werden, dass die Geistesproducte anderer Völker die seiner Nation oft an Vortrefflichkeit überragen und das alles kann ihn bescheiden machen oder erhalten. Er wird ferner durch seine Sprachkenntnisse an Reife seines sittlichen Urtheils gewinnen, er wird bewundern, verabscheuen, loben und tadeln lernen und das macht die schon vorhandene Urteilsthraft für Recht und Unrecht, gut und schlecht, schön und hässlich noch schärfer. Der durch Sprachkenntnisse erweiterte Gesichtskreis wird eigensinnige Rechthaberei, pedantische Engherzigkeit und blinde Unduldsamkeit nicht mehr zulassen und es wird dahin kommen, dass die Bildung des menschlichen Geistes einen heilsamen Einfluss auf die Veredelung des ganzen Menschen ausübt.

Ich schliesse mit der Versicherung, dass, wenn Ihnen, verehrte Anwesende, durch meine Darlegungen das Studium und das Lehren der deutschen Sprache von neuem lieb geworden ist, ich für meine Mühe reichlich entschädigt bin.

THE OFFICIAL DECREE RELATIVE TO THE SIMPLIFICATION OF THE TEACHING OF FRENCH SYNTAX.

J. HOME CAMERON, M.A., TORONTO.

By a first decree, dated, July 31st, 1900, the Minister of Public Instruction and Fine Arts in France, upon the recommendation of the *Conseil supérieur de l'Instruction publique*, granted to candidates at all the examinations under the control of the Government some liberty with respect to certain recognized difficulties in French Syntax. This decree, before being brought into effect, was officially submitted (together with the report of the *Conseil*) to the French Academy, which was asked to pronounce upon it. The Academy appointed a committee of twelve of its members for this purpose. Their report, which was made public in December, 1900, while approving of the principle of reform, and accepting a large part of the Decree, represented that certain of the *tolérances* were either inconsistent with others or in themselves extreme and startling. A new decree (dated Feb. 26th, 1901) omitting these and slightly modifying several other articles, in conformity with the Academy's objections, was published in the *Journal officiel* of March 11th, 1901.

An inspection of this new decree, which is given below, will show that while it leaves teachers free to adhere to former usage, it forbids examiners to count as errors any of the syntactical or orthographical forms specified in the list appended to it.

ARRÊTÉ

RELATIF À LA SIMPLIFICATION DE L'ENSEIGNEMENT DE LA SYNTAXE
FRANÇAISE (26 FÉVRIER 1901).

Le Ministre de l'Instruction publique et des Beaux-Arts,
Vu l'article 5 de la loi du 27 février 1880 ;
Vu l'arrêté du 31 juillet 1900 ;
Le Conseil supérieur de l'Instruction publique entendu,

Arrêté :

ARTICLE 1^{er}.—Dans les examens ou concours dépendant du Ministère de l'Instruction publique, qui comportent des épreuves spéciales d'orthographe, il ne sera pas compté de fautes aux candidats pour avoir usé des tolérances indiquées dans la liste annexée au présent arrêté.

La même disposition est applicable au jugement des diverses compositions rédigées en langue française, dans les examens ou concours dépendant du Ministère de l'Instruction publique qui ne comportent pas une épreuve spéciale d'orthographe.

ART. 2.—L'arrêté du 31 juillet 1900 est rapporté.

GEORGES LEYGUES.

LISTE ANNEXÉE A L'ARRÊTÉ DU 26 FÉVRIER 1901.

SUBSTANTIF.

PLURIEL OU SINGULIER.—Dans toutes les constructions où le sens permet de comprendre le substantif complément aussi bien au singulier qu'au pluriel, on tolérera l'emploi de l'un ou l'autre nombre. Ex. : *des habits de femme ou de femmes ;—des confitures de groseille ou de groseilles ;—des prêtres en bonnet carré ou en bonnets carrés ;—ils ont ôté leur chapeau ou leurs chapeaux.*

SUBSTANTIFS DES DEUX GENRES.

1. AIGLE.—L'usage actuel donne à ce substantif le genre masculin, sauf dans le cas où il désigne des enseignes. Ex. : *les aigles romaines.*

2. AMOUR, ORGUE.—L'usage actuel donne à ces deux mots le genre masculin au singulier. Au pluriel, on tolérera indifféremment le genre masculin ou le genre féminin. Ex. : *les grandes orgues ;—un des plus beaux orgues ;—de folles amours ; des amours tardifs.*

3. DÉLICE ET DÉLICES sont, en réalité, deux mots différents. Le premier est d'un usage rare et un peu recherché. Il est inutile de s'en occuper dans l'enseignement élémentaire et dans les exercices.

4. AUTOMNE, ENFANT.—Ces deux mots étant des deux genres, il est inutile de s'en occuper particulièrement. Il en est de même de tous les substantifs qui sont indifféremment des deux genres.

5. GENS, ORGE.—On tolérera, dans toutes les constructions, l'accord de l'adjectif au féminin avec le mot *gens*. Ex. : *instruits*

ou instruites par l'expérience, les vieilles gens sont soupçonneuses.

On tolérera l'emploi du mot *orge* au féminin sans exception : *orge carrée, orge mondée, orge perlée*.

6. HYMNE.—Il n'y a pas de raison suffisante pour donner à ce mot deux sens différents, suivant qu'il est employé au masculin ou au féminin. On tolérera les deux genres, aussi bien pour les chants nationaux que pour les chants religieux. Ex. : *un bel hymne* ou *une belle hymne*.

7. PAQUES.—On tolérera l'emploi de ce mot au féminin aussi bien pour désigner une date que la fête religieuse. Ex. : *à Pâques prochain* ou *à Pâques prochaines*.

PLURIEL DES SUBSTANTIFS.

PLURIEL DES NOMS PROPRES.—La plus grande obscurité régnant dans les règles et les exceptions enseignées dans les grammaires, on tolérera dans tous les cas que les noms propres, précédés de l'article pluriel, prennent la marque du pluriel. Ex. : *les Corneilles* comme les *Gracques*,—*des Virgiles* (exemplaires) comme *des Virgiles* (éditions).

Il en sera de même pour les noms propres de personnes désignant les œuvres de ces personnes. Ex. : *des Meissonniers*.

PLURIEL DES NOMS EMPRUNTÉS A D'AUTRES LANGUES.—Lorsque ces mots sont tout à fait entrés dans la langue française, on tolérera que le pluriel soit formé suivant la règle générale. Ex. : *des exéats* comme *des déficits*.

NOMS COMPOSÉS.

NOMS COMPOSÉS.—Les mêmes noms composés se rencontrent aujourd'hui tantôt avec le trait d'union, tantôt sans trait d'union. Il est inutile de fatiguer les enfants à apprendre des contradictions que rien ne justifie. L'absence de trait d'union dans l'expression *pomme de terre* n'empêche pas cette expression de former un véritable mot composé aussi bien que *chef-d'œuvre*, par exemple. Ces mots pourront toujours s'écrire sans trait d'union.

ARTICLE.

ARTICLE DEVANT LES NOMS PROPRES DE PERSONNES.—L'usage existe d'employer l'article devant certains noms de famille italiens : *le Tasse, le Corrège*, et quelquefois à tort devant les prénoms : *(le) Dante, (le) Guide*.—On ne comptera pas comme faute l'ignorance de cet usage.

Il règne aussi une grande incertitude dans la manière d'écrire l'article qui fait partie de certains noms propres français : *la Fontaine*, *la Fayette* ou *Lafayette*. Il convient d'indiquer, dans les textes dictés, si, dans les noms propres qui contiennent un article, l'article doit être séparé du nom.

ARTICLE SUPPRIMÉ.—Lorsque deux adjectifs unis par *et* se rapportent au même substantif de manière à désigner en réalité deux choses différentes, on tolérera la suppression de l'article devant le second adjectif. Ex. : *l'histoire ancienne et moderne*, comme *l'histoire ancienne et la moderne*.

ARTICLE PARTITIF.—On tolérera *du*, *de la*, *des*, au lieu de *de* partitif, devant un substantif précédé d'un adjectif. Ex. : *de* ou *du bon pain*, *de bonne viande* ou *de la bonne viande*, *de* ou *des bons fruits*.

ARTICLE DEVANT *plus*, *moins*, etc.—La règle qui veut qu'on emploie *le plus*, *le moins*, *le mieux*, comme un neutre invariable devant un adjectif indiquant le degré le plus élevé de la qualité possédée par le substantif, qualifié sans comparaison avec d'autres objets, est très subtile et de peu d'utilité. Il est superflu de s'en occuper dans l'enseignement élémentaire et dans les exercices. On tolérera *le plus*, *la plus*, *les plus*, *les moins*, *les mieux*, etc., dans des constructions telles que : *on a abattu les arbres le plus* ou *les plus exposés à la tempête*.

ADJECTIF.

ACCORD DE L'ADJECTIF.—Dans la locution *se faire fort de*, on tolérera l'accord de l'adjectif. Ex. : *se faire fort, forte, forts, fortes, de...*

ADJECTIF CONSTRUIT AVEC PLUSIEURS SUBSTANTIFS.—Lorsqu'un adjectif qualificatif suit plusieurs substantifs de genres différents, on tolérera toujours que l'adjectif soit construit au masculin pluriel, quel que soit le genre du substantif le plus voisin. Ex. : *appartements et chambres meublés*.

NU, DEMI, FEU.—On tolérera l'accord de ces adjectifs avec le substantif qu'ils précèdent. Ex. : *nu* ou *nus pieds*, *une demi* ou *demie heure* (sans trait d'union entre les mots), *feu* ou *feue la reine*.

ADJECTIFS COMPOSÉS.—On tolérera la réunion des deux mots constitutifs en un seul mot, qui formera son féminin et son pluriel d'après la règle générale. Ex. : *nouveauné*, *nouveaunée*, *nouveaunés*, *nouveaunées* ; *courtvétu*, *courtvétue*, *courtvétus*, *courtvétues*, etc.

Mais les adjectifs composés qui désignent des nuances étant devenus, par suite d'une ellipse, de véritables substantifs invariables, on les traitera comme des mots invariables. Ex. : *des robes bleu clair, vert d'eau*, etc., de même qu'on dit *des habits marron*.

PARTICIPES PASSÉS INVARIABLES.—Actuellement les participes *approuvé, attendu, ci-inclus, ci-joint, excepté, non compris, y compris, ôté, passé, supposé, vu*, placés avant le substantif auquel ils sont joints, restent invariables. *Excepté* est même déjà classé parmi les prépositions. On tolérera l'accord facultatif pour ces participes, sans exiger l'application de règles différentes suivant que ces mots sont placés au commencement ou dans le corps de la proposition, suivant que le substantif est ou n'est pas déterminé. Ex. : *ci joint* ou *ci jointes les pièces demandées* (sans trait d'union entre *ci* et le participe);—*je vous envoie ci joint* ou *ci jointe copie de la pièce*.

On tolérera la même liberté pour l'adjectif *franc*. Ex. : *envoyer franc de port* ou *franche de port une lettre*.

AVOIR L'AIR.—On permettra d'écrire indifféremment : *elle a l'air doux* ou *douce, spirituel* ou *spirituelle*. On n'exigera pas la connaissance d'une différence de sens subtile suivant l'accord de l'adjectif avec le mot *air* ou avec le mot désignant la personne dont on indique l'air.

ADJECTIFS NUMÉRAUX.—*Vingt, cent*. La prononciation justifie dans certains cas la règle actuelle, qui donne un pluriel à ces deux mots quand ils sont multipliés par un autre nombre. On tolérera le pluriel de *vingt* et de *cent*, même lorsque ces mots sont suivis d'un autre adjectif numéral. Ex. : *quatre vingt* ou *quatre vingts dix hommes*;—*quatre cent* ou *quatre cents trente hommes*.

Le trait d'union ne sera pas exigé entre le mot désignant les unités et le mot désignant les dizaines. Ex. : *dix sept*.

Dans la désignation du millésime, on tolérera *mille* au lieu de *mil*, comme dans l'expression d'un nombre. Ex. : *l'an mil huit cent quatre vingt dix* ou *l'an mille huit cents quatre vingts dix*.

ADJECTIFS DÉMONSTRATIFS, INDÉFINIS ET PRONOMS.

CE.—On tolérera la réunion des particules *ci* et *là* avec le pronom qui les précède, sans exiger qu'on distingue *qu'est ceci, qu'est cela* de *qu'est ce ci, qu'est ce là*.—On tolérera la suppression du trait d'union dans ces constructions.

MÊME.—Après un substantif ou un pronom au pluriel, on tolérera l'accord de *même* au pluriel et on n'exigera pas de trait.

d'union entre *même* et le pronom. Ex. : *nous mêmes, les dieux mêmes.*

TOUT.—Devant un nom de ville on tolérera l'accord du mot *tout* avec le nom propre, sans chercher à établir une différence un peu subtile entre des constructions comme *toute Rome* et *tout Rome*.

On ne comptera pas de faute non plus à ceux qui écriront indifféremment, en faisant parler une femme, *je suis tout à vous* ou *je suis toute à vous*.

Lorsque *tout* est employé avec le sens indéfini de *chaque*, on tolérera indifféremment la construction au singulier ou au pluriel du mot *tout* et du substantif qu'il accompagne. Ex. : *des marchandises de toute sorte* ou *de toutes sortes* ; — *la sottise est de tout (tous) temps* et *de tout (tous) pays*.

AUCUN.—Avec une négation, on tolérera l'emploi de ce mot aussi bien au pluriel qu'au singulier. Ex. : *ne faire aucun projet* ou *aucuns projets*.

CHACUN.—Lorsque ce pronom est construit après le verbe et se rapporte à un mot pluriel sujet ou complément, on tolérera indifféremment, après *chacun*, le possessif *son, sa, ses* ou le possessif *leur, leurs*. Ex. : *ils sont sortis chacun de son côté* ou *de leur côté* ; — *remettre des livres chacun à sa place* ou *à leur place*.

VERBE.

VERBES COMPOSÉS.—On tolérera la suppression de l'apostrophe et du trait d'union dans les verbes composés. Ex. : *entrouvrir, entrecroiser*.

TRAIT D'UNION.—On tolérera l'absence de trait d'union entre le verbe et le pronom sujet placé après le verbe. Ex. : *est il ?*

DIFFÉRENCE DU SUJET APPARENT ET DU SUJET RÉEL.—Ex. : *sa maladie sont des vapeurs*. Il n'y a pas lieu d'enseigner de règles pour des constructions semblables, dont l'emploi ne peut être étudié utilement que dans la lecture et l'explication des textes. C'est une question de style et non de grammaire, qui ne saurait figurer ni dans les exercices élémentaires ni dans les examens.

ACCORD DU VERBE PRÉCÉDÉ DE PLUSIEURS SUJETS NON UNIS PAR LA CONJONCTION *et*.—Si les sujets ne sont pas résumés par un mot indéfini tel que *tout, rien, chacun*, on tolérera toujours la construction du verbe au pluriel. Ex. : *sa bonté, sa douceur le font admirer*.

ACCORD DU VERBE PRÉCÉDÉ DE PLUSIEURS SUJETS AU SINGULIER UNIS PAR *ni, comme, avec, ainsi que* ET AUTRES LOCUTIONS ÉQUIVA-

LENTES.—On tolérera toujours le verbe au pluriel. Ex. : *ni la douceur ni la force n'y peuvent rien* ou *n'y peut rien* ;—*la santé comme la fortune demandent à être ménagées* ou *demande à être ménagée* ;—*le général avec quelques officiers sont sortis* ou *est sorti du camp* ;—*le chat ainsi que le tigre sont des carnivores* ou *est un carnivore*.

ACCORD DU VERBE QUAND LE SUJET EST UN MOT COLLECTIF.—Toutes les fois que le collectif est accompagné d'un complément au pluriel, on tolérera l'accord du verbe avec le complément. Ex. : *un peu de connaissances suffit* ou *suffisent*.

ACCORD DU VERBE QUAND LE SUJET EST *plus d'un*.—L'usage actuel étant de construire le verbe au singulier avec le sujet *plus d'un*, on tolérera la construction du verbe au singulier, même lorsque *plus d'un* est suivi d'un complément au pluriel. Ex. : *plus d'un de ces hommes était* ou *étaient à plaindre*.

ACCORD DU VERBE PRÉCÉDÉ DE *un de ceux* (*une de celles*) *qui*.—Dans quels cas le verbe de la proposition relative doit-il être construit au pluriel, et dans quels cas au singulier ? C'est une délicatesse de langage qu'on n'essayera pas d'introduire dans les exercices élémentaires ni dans les examens.

C'EST, CE SONT.—Comme il règne une grande diversité d'usage relativement à l'emploi régulier de *c'est* et de *ce sont*, et que les meilleurs auteurs ont employé *c'est* pour annoncer un substantif au pluriel ou un pronom de la troisième personne au pluriel, on tolérera dans tous les cas l'emploi de *c'est* au lieu de *ce sont*. Ex. : *c'est* ou *ce sont des montagnes et des précipices*.

CONCORDANCE OU CORRESPONDANCE DES TEMPS.—On tolérera le présent du subjonctif au lieu de l'imparfait dans les propositions subordonnées dépendant de propositions dont le verbe est au conditionnel présent. Ex. : *il faudrait qu'il vienne* ou *qu'il vînt*.

PARTICIPE.

PARTICIPE PRÉSENT ET ADJECTIF VERBAL.—Il convient de s'en tenir à la règle générale d'après laquelle on distingue le participe de l'adjectif en ce que le premier indique l'action, et le second l'état. Il suffit que les élèves et les candidats fassent preuve de bon sens dans les cas douteux. On devra éviter avec soin les subtilités dans les exercices. Ex. : *des sauvages vivent errant* ou *errants dans les bois*.

PARTICIPE PASSÉ.—Il n'y a rien à changer à la règle d'après laquelle le participe passé construit comme épithète doit s'accorder avec le mot qualifié, et construit comme attribut avec le verbe *être* ou un verbe intransitif doit s'accorder avec le sujet. Ex. : *des fruits gâtés ;—ils sont tombés ;—elles sont tombées.*

Pour le participe passé construit avec l'auxiliaire *avoir*, lorsque le participe passé est suivi soit d'un infinitif, soit d'un participe présent ou passé, on tolérera qu'il reste invariable, quels que soient le genre et le nombre des compléments qui précèdent. Ex. : *les fruits que je me suis laissé ou laissés prendre ;—les sauvages que l'on a trouvé ou trouvés errant dans les bois.* Dans le cas où le participe passé est précédé d'une expression collective, on pourra à volonté le faire accorder avec le collectif ou avec son complément. Ex. : *la foule d'hommes que j'ai vue ou vus.*

ADVERBE.

Ne DANS LES PROPOSITIONS SUBORDONNÉES.—L'emploi de cette négation dans un très grand nombre de propositions subordonnées donne lieu à des règles compliquées, difficiles, abusives, souvent en contradiction avec l'usage des écrivains les plus classiques.

Sans faire de règles différentes suivant que les propositions dont elles dépendent sont affirmatives ou négatives ou interrogatives, on tolérera la suppression de la négation *ne* dans les propositions subordonnées dépendant de verbes ou de locutions signifiant :

Empêcher, défendre, éviter que, etc. Ex. : *défendre qu'on vienne ou qu'on ne vienne ;*

Craindre, désespérer, avoir peur, de peur que, etc. Ex. : *de peur qu'il aille ou qu'il n'aille ;*

Douter, contester, nier que, etc. Ex. : *je ne doute pas que la chose soit vraie ou ne soit vraie ;*

Il tient à peu, il ne tient pas à, il s'en faut que, etc. Ex. : *il ne tient pas à moi que cela se fasse ou ne se fasse.*

On tolérera de même la suppression de cette négation après les comparatifs et les mots indiquant une comparaison : *autre, autrement que, etc.* Ex. : *l'année a été meilleure qu'on l'espérait ou qu'on ne l'espérait ;—les résultats sont autres qu'on le croyait ou qu'on ne le croyait.*

De même, après les locutions *à moins que, avant que.* Ex. : *à moins qu'on accorde le pardon ou qu'on n'accorde le pardon.*

OBSERVATION.

Il conviendra, dans les examens, de ne pas compter comme fautes graves celles qui ne prouvent rien contre l'intelligence et le véritable savoir des candidats, mais qui prouvent seulement l'ignorance de quelque finesse ou de quelque subtilité grammaticale.

Vu pour être annexé à l'arrêté du 26 février 1901.

*Le Ministre de l'Instruction publique
et des Beaux-Arts,*

GEORGES LEYGUES.

(*Journal officiel du 11 mars 1901.*)

A SUMMER AMONG THE HABITANTS.

W. A. R. KERR, B.A., UPPER CANADA COLLEGE, TORONTO.

It was my fortune last summer to spend some weeks in the Province of Quebec. I was in search of a retired spot, where I might do some work on the dialect—a place, consequently, where I might find Canadian French as little as possible adulterated. I first settled at Portneuf, a town some thirty-five miles west of Quebec, on the north shore of the St. Lawrence. As it did not turn out satisfactorily, I shifted to Cap Santé, a village about three miles further east.

Mine host of the Hôtel du Cap was a prosperous farmer who owned one hundred and fifty acres of land and possessed six or seven large barns. It was his first season to take in boarders, and as for most of the time I was the only stranger in the house, I was soon very much at home and thoroughly enjoyed myself. The pretty little village of Cap Santé was not far away, the bathing was excellent, boating good, and scenery very pretty. Just across the river was the fine old residence and beautifully-kept grounds of Platon, the home of Sir Henri Joli de Lotbinière; and in between there was always that magnificent stream, the St. Lawrence, blue and fresh and pure, hurrying onward to the sea, bearing on its bosom the great liners bound for the world's end and beyond. Every hour they passed, inward and outward, encrusted with the spray and romance of strange seas and far away countries.

The industries worked about Cap Santé are, first and foremost, farming, then pulp mills and lumbering. I am not an authority on agriculture, but it seemed to me that the habitants are not so much to be blamed for their lack of appreciation of modern methods in farming as, considering the soil they have to deal with, for their pluck in trying to farm at all. As a matter of fact, they do use machinery. There was an agency of the Massey-Harris Company in the village.

The most interesting crop in the vicinity of Cap Santé is tobacco; this is no poor, mild, half-starved article either. A good deal of

joking has been indulged in at the expense of habitant tobacco, and, to some extent, has been justified; but the joke will soon be out of date. The serious culture of tobacco is, indeed, meeting with great success. The neighborhood of Cap Santé is one of the chief districts for its growth. My host, M. Frenet, has a good many acres under crop, and is increasing his acreage every year. He finds a ready and constant market in Quebec for all he can ship. The factories in that city are already using in large quantities the native plant. The only foreign part, even already, in the greater number of domestic cigars is the wrapper, the tobacco for which has not yet been successfully produced in the Dominion. M. Frenet, I imagine, is one of the most enterprising planters of the Cap Santé region. Last year he imported seed from Havana, and this season the result certainly justified his pluck. One of the chief difficulties in the way of the successful growing of tobacco in Ontario, which has naturally a more favorable climate and richer soil, is the cost of labor, for the plant needs an immense amount of attention. This every habitant of Quebec is in a position to supply at no expense. All he has to do, and all he does, is to turn his army-corps of children loose on his fields, and there he is. All the ordinary crops are raised in the neighborhood, but the culture of the weed is the most striking feature of farm life.

The other industries, traces of which exist at Cap Santé, are lumbering and the allied pulp-mills. Of course the river front has long ago been denuded of big trees, and to get deals the lumber firms have to cut a considerable distance north. Immense quantities are brought down from the Lake St. John country, which is being rapidly settled. The land there is said to be much superior to that of old Quebec, and the climate less severe. Large firms are also operating on the upper reaches of the St. Maurice River and on the Portneuf, and this reminds me of an instance of my host's enterprise. It shows that our fellow-citizens of the sister Province are not any duller than they are painted. The year before last the booms at the mouth of the St. Maurice broke, and the result was that the pent-up logs rushed out into the St. Lawrence and away seaward with tide and current. M. Frenet and his son intercepted a considerable number, and the lumber company paid him a commission on all captured logs. Hoping for a similar misfortune the next spring, the shrewd *cultivateur* laid his plans accordingly. He constructed a boom of his own, one end of which was made fast to the shore. Then, when the time and the logs came, he was ready

to stretch his net out into the river and gather in his prey wholesale. Unfortunately, a year ago the booms on the St. Maurice held, and mine host caught no fish, but he is biding his time.

The making of pulp has rendered of value a great deal of soft wood, which, up till comparatively lately, could only be used for fuel. English and American capital has become largely interested in the development of this industry, and the Province is already reaping great advantage from it.

To turn now from these few words as to how the rural French-Canadian is making a living, to look for a moment at the Quebecker himself. It is reassuring to note at once that there is no nervousness nor heart-searching needed for fear lest he should die out. The size of the family is extraordinary. The most striking feature in the landscape is children. You see them swarming everywhere—bare-footed, shy, cheerful, fond of one another. In one house I remember there were ten or twelve at home—I was never sure of the number. A good many had left the roof-tree and were working in other places, and there were several dead. The boys begin to smoke very early. Youngsters of fourteen or fifteen would as soon think of doing without their pipe as without their dinner. Yet it does not seem to do them any harm. These same boys grow up into thick-set, powerful men.

It is rather sad to see the women working in the fields. This is quite an ordinary sight in the neighboring Province, but not so common, it is said, as at one time. The results can be nothing but evil. Many a little girl is already round-shouldered, and the women are old and jaded-looking long before their time. They are so utterly fagged-out in the evening that, to be at all able for the work of the next day, they must go to bed at once after the evening meal. The work in the fields, too, not only wearies them, but destroys their figures. The old women are almost invariably so bent in the back as to look deformed. Though almost crippled, there is never any complaint heard from them about work being too hard. They do not dream there of appealing for an eight-hour day; all they ask is enough sleep to make them ready for the duties of the morrow.

It cannot be doubted that the place which religion holds in the life of the people is largely responsible for their courage and patience. I have never been among a people where such unaffected and simple faith is so evident and so beautiful. The cancerous worm of scepticism, or agnosticism, is absolutely unknown. From

childhood to old age they live under the shadow of that Church, round whose solid walls for generations back their fathers have lain at rest. The Church blesses them on their coming into the world; before her altar they are wedded; she guarantees their future when they pass beyond. Her teachings are accepted without question or reservation, and with the assurance of the great historic Church that all is well, there is nothing to disturb the habitant's peace of mind. The country clergy are recruited from the people, and are an earnest lot of men, who are doing their part to elevate and render spiritual the lives of those committed to their charge.

We are accustomed to talk of certain sects of Protestantism as being narrow and puritan in aim and view; yet the whole Cap Santé district—where Protestantism is certainly not in the ascendant—is a country free from the saloon. The only intoxicating liquor that is available is beer, which is brought round by a man who drives the thirty-five miles from Quebec every week. His trade did not seem large. Card-playing appears to be practically unknown, and dancing of all kinds is forbidden by the curé.

I was greatly pleased one day to receive an invitation to an evening party. It was in honor of a birthday, and the young set of Cap Santé were to be on hand. It was easy that night for the most unattractive man to be popular, for the sterner sex were outnumbered five to one. Chairs were set round the drawing-room as close as they would fit, and there we sat and talked. One young girl began on the subject of the ladies' ages, and insisted on telling me how old each was. I did my best to stop her, but she would come back again and again to it. She said she thought it was such an interesting subject! The entertainment, beside conversation, took the form of mutual requests to "*jouer quelque chose*." There were some very good performers present. After all the pianists were exhausted, and a highly sentimental song apropos of "*jolis yeux bleus*" had been rendered by a very artistically dressed medical student back from Montreal on his holidays, refreshments were handed about, which consisted of maple cream, or *crème à sucre*, as they call it. This is a confection in even greater favor in Quebec than in Ontario, and that is saying a good deal. During the evening several recitations were given by some of the little girls. These were done intelligently, with very clear enunciation, yet very modestly and without any nonsense. The subjects were mostly of a religious caste. The Virgin was the favorite.

Our newspapers in the west are very fond of attacking the French-Canadian on the subject of his lack of loyalty to the Imperial connection. Extracts from his newspapers are cut and commented on, and deductions made which seem to indicate that all his thoughts are turned to Old France, and that he still looks on the present state of affairs as only temporary and transient. Now the devil can quote Scripture and prove his position, and I think it is much the same with regard to by far the greater part of the attacks which ultra-Protestant and politically-biassed dailies in Ontario make against the peaceful Quebec farmer. So far as I was able to observe, the larger political questions are not discussed by ordinary people. Annexation and independence were not words I ever heard mentioned; not that the habitant is apathetic about public affairs,—not at all—but it is in party warfare that his interest is centred. After the day's work is over and the pipe can be smoked in peace, nothing is commoner than to see a knot of neighbors gathered at a door-step. It is a safe wager that the subject of discussion is politics, but not in the wider sense of world-politics or even national politics, but it is the little local wire-pulling, the chance "M. Le Blanc" has of winning a seat in the Ottawa House, or the beating which is in store for "ce Le Brun" if he does not get his constituents the wharf he promised before his last election. The mass of the people are, I think, perfectly contented with the present situation. Perhaps it would be better to say that it never enters their heads that a change of any kind is desirable.

Whatever we may think of the current notion that the Frenchman of France does not know the meaning of the word "home," it certainly cannot be affirmed of the Quebecker. There is a strong family life; brothers and sisters are very loyal to one another. Those who have gone away to seek their fortune elsewhere like nothing so well as to return to their father's tiny and humble dwelling, and renew again old family ties and friendships. As the boys grow up, many of them go off to neighboring towns or cities to find employment, and the return of these lads to spend Sunday with the family is the event of the month in many a French-Canadian household.

I have at last come to a subject which should have occupied the place of many of the desultory paragraphs that have gone to make up this paper. My only excuse is that life is more interesting than language. I went to Cap Santé to do some work on the dialect. The language that I heard spoken by the people who live in that neighborhood is in a very interesting state. It is in a condition of

rapid flux. The older generation still use that accent which has been so often described. For example, in a great many words the vowel "a" is broadened into "open o"; e. g., "AK_ŌBLE," "K_ŌRE," for "carré"; "BAT_ŌJ" and "P_ŌJ" for "*bataille*" and "*paille*." These are only instances of the changes with which you are all familiar. But the significant thing is the change which can be detected in the pronunciation of the younger set. They are inclined to laugh at their parents, and will tell you that they speak in an old-fashioned way. The sons and daughters have been at school and learnt differently. In their mouths "AK_ŌBLE" often becomes "AK_αBLE," "K_ŌRE" becomes "K_αRE," "BAT_ŌJ" "BAT_αJ," etc. I do not think it needs a prophet to foretell the next step. The language has advanced half-way already towards standard French. It will not be very many years till it will catch up, till the ordinary pronunciation of the Quebecker should be pretty much that of contemporary French of old France. They are becoming very much alive to the question of pronunciation, and, owing probably to the greatly increasing amount of reading and consequent light on the point, are apt to be rather touchy on the subject of their being antiquated. The ordinary Lower Canadian takes much more interest in the pronunciation of his tongue than the average Ontarian; and yet, though a great many of them make a conscious effort to be "up-to-date," they do not like to be suspected of being affected in any way, or of seeming to ape the European Frenchman. The latter they look on with a good deal of suspicion, for they feel his superiority and know that he laughs up his sleeve at their simple ways. Beyond the community of language there is but little to link the Frenchmen of the two worlds. There has been practically no immigration for about two hundred years; trade relations are not strong; political bond there is none. The Quebecker never speaks of France as his home. For generations he has lived and died by the St. Lawrence.

Besides the force of education acting on the pronunciation to regularize it, as I have roughly indicated, there is another tendency at work, guiding the language in an opposite direction. Nothing can escape the influence of its environment, neither a tree, a schoolboy, nor a language. To be brought up in foreign surroundings must make an impress on anybody or anything. It is now almost a century and a half since New France was cut off from Old France, since the language of New France was hemmed in by English. The effect has not, I think, been any greater than one might have

expected. The real vitality of the people and their tongue has been wonderfully proved. For all that, English has left its stamp on the vocabulary. During the last hundred years all the great inventions have been brought to the front, and the Quebecker has learned of them through the medium of English. When the steamer stopped at the wharf, the habitant heard the captain order the sailor to haul in the "slack"; what better name could he hunt out for himself? He simply adopted it as his own. When the bicycle invaded the dreadful Quebec roads, the easiest thing to do was to call the bicycle "*le bicycle*," and that it has remained, whether it is a safety bicycle or an old-fashioned high machine. Similarly, the "*bureau-de-poste*" is usually the "*post-office*"; pudding is "*le pudding*," and roly-poly is "*le rolling*." A very curious invasion is that of the English word "boy," which actually is making an impudent effort to supplant the parallel French "*garçon*." So far as one can make out, this word has only started on its crusade. The papers, during the South African war, when the Canadian contingents were still in the field, were full, as we cannot easily forget, of references to "our boys." The French-Canadian journal caught the expression, and "*nos boys*" was, last summer, flaming from every head-line. The people took it up, and, in the neighborhood of Cap Santé, were using the word quite freely and correctly.

The influence of English is felt in another direction also. The Lower Canadian is very proud of any English of which he can get hold. He picks up odd phrases and idioms with the keenest delight, and nothing pleases him more than to be able to fling these promiscuously about. Not only is this the case when he is talking with a person of English speech, but even when French-Canadians are alone, no foreigner amongst them, they are constantly breaking out with English in various forms. Scraps of our tongue, such as "all right," "get up," "no good" are heard in every-day speech. There is another class of words which has effected a secure lodgment and of which one cannot feel proud, though perhaps they are a witness to the vigor and strength of our language. I refer to the use of oaths and expletives. It is very curious to notice, in the midst of a torrent of French, a burly English oath cropping roughly out.

This, then, is the situation of French in the Province of Quebec. While apparently the old-fashioned, broad pronunciation is being educated and regularized out of existence, and the language so being brought into conformity with that of France, on the other hand the

weight of the eighty millions of people on this continent who are speaking English is crushing into the vocabulary foreign words of all sorts, and so breaking down and into its purity. In the towns and cities a French boy need not apply for a situation unless he can speak English. The habitants know that their children must learn English if they are to have a chance in life. This is compelling the people to be bi-lingual and cannot augur well for the future of the language which is thus forced into second place.

Altogether, the Province is a very interesting place in which to spend a holiday. Every river headland has its story and every village its traditions. Old-world customs and ways, ingrained by the centuries, are seen jostling with scientific modern innovations. Along the road bumps a two-wheeled hay-cart, drawn by an ox ; over the driver's head runs a wire transmitting high-power electric energy to turn factory wheels away in Quebec. You find a sturdy, hard-working peasantry, still steadfast in the faith their fathers held before them ; if not all of them jingo Imperialists, they are at least thorough-going Canadians—and that is all we have the right to ask.

*THE LIFE AND TIMES OF CHAUCER.**(Abridged.)*

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Students of English literature have remarked how often the death of a poet has synchronized with the close of a century. Thus, Cowper died in 1800, Dryden in 1700, and Spenser in 1599. Now that we have arrived at the close of another century, it is fitting that we should commemorate the death of another of England's greatest poets, Geoffrey Chaucer.

Chaucer is regarded, and justly, too, as one of England's very greatest poets. When we consider the times in which he lived, the advantages within his reach, and, more than all, the work which he accomplished, we must admit he has few rivals in English literature. Indeed, English poets from Spenser to Wordsworth have regarded him as the founder of our national verse. What greater tribute could there be to the worth of Chaucer, than this disinterested homage of the greatest minds of after ages?

And well may the poet venerate him as the founder of our national verse. He taught Englishmen how to write poetry. In the language of Mr. Courthope, "He was the first to impose on the early incivility of the English tongue the rules of harmony and proportion; he gave variety, balance and modulation to the metrical sentence; he showed the possibilities of sweet combinations of sound within the measured limits of the rhymed stanza." Surely, a poet would be unwise to neglect a master such as that.

Nor is this Chaucer's only contribution to English poetry. It was his to expand the vigorous, but limited, range of the Anglo-Saxon imagination, by bringing it in touch with the life and art of continental Europe. For the poetical models imported by him from France, and the themes suggested to him by Italy, served as a medium for reflecting the English conception of the manners and fashions of chivalry. And it was high time. For since the days of Dunstan, monasticism had laid its heavy hand on the Saxon imagination. In his "Canterbury Tales" Chaucer has very dramatically expressed the opposition of the laity to this dominant mode of ecclesiastical thought; and so he may be said to have

invented a national mode of thought, which imparted a character of its own to the whole course of English poetry.

No man of his time was better fitted to mould and form the literature of a period. Though he had been educated in the course prescribed by the Church, his ideas had been enlarged and corrected by the education of his political experience. In his service of the King, in court, battlefield and diplomacy he had acquired that varied knowledge of the world which afterwards stood him in such good stead in writing the "Canterbury Tales." Nor was his learning less wide than his social experience. He was versed in French poetry, he had probably read some of the masterpieces of Italian prose and poetry, he had studied many of the theological and philosophical works of the mediæval doctors of the Church. It would seem that he was an ardent admirer of Cicero, Virgil and Ovid. He had an exact knowledge of the astronomy of his time. In brief, he was the first English cosmopolitan poet. "His is the courtier's, soldier's, scholar's tongue."

Of Chaucer's life we know little. All that is known of him is derived from the official records of the reign, and has about as much human interest as might be expected from such a source. He was the son of a London vintner, and was born about 1340. His early life seems to be shrouded in complete mystery. We have no proof that he attended any of the good London schools of the time. He was, probably, a self-taught man; Nature, travel and books were his teachers. And we can readily understand how Nature would appeal to one who, according to his own statement, never left his books except to revel in her beauties in May-time. Surely,

"Nature, the old nurse, took
The child upon her knee,
Saying: 'Here is a story-book,
Thy Father has written for thee.'"

Again, what a fund of information, what a wealth of experience, what a profound knowledge of men, Chaucer must have gained during his missions in France and Italy? Besides, we know him to have been an indefatigable reader. Speaking of himself, he says, in the "House of Fame":

"For when thy labor doon al is,
And hast y-maad thy reckonyngs,
Thou sittest at another boke,
Till fully daswed is thy looke." (Abridged.)

So it was that Chaucer's innate love of Nature, the influence of travel on him, and his delight in the best poetry of the time, developed in him the most remarkable literary powers.

As we have already remarked, there is little known about the early life of Chaucer. In fact, from 1359 to 1366 we know almost nothing of Chaucer, nor of his relatives, save the death of his father and the re-marriage of his mother. About the year 1366, Chaucer is supposed to have written his "Compleynt unto Pitee." It is a beautiful little poem, in which he complains to pity against the cruelty of love. In the poem we find :

"And whanne that I by lengthe of certain yeres,
Had ever in oon, tyme sought to speke,
To Pitee I ran, al bespreynt with teres,
To prayer her on Crewelte me wreke :
But or I might with any words outbreke,
Or tellen any of alle my peynes smerte,
I fonde Pitee dede and buryed in an herte."

This quotation, and others found in the proem to the "Boke of the Duchesse," seem to allude to an unrequited love. But we must be careful not to attach too great importance to these passages, for poets in all ages have feigned passions, which, probably, have had no purpose other than that of conferring some distinction on the lady mentioned, or than that of giving the poet a convenient peg on which to hang his verses. Moreover, in Chaucer's time, an educated young man, especially one in the service of the court, was expected to fall in love at the earliest opportunity, and, if possible, hopelessly. So we are rather inclined to regard Chaucer's passion as an imaginary quantity, and especially since our source of knowledge, the court records, leads us to believe that he was married as early as 1366, and certainly not later than 1374.

At the time of his marriage Chaucer held the position of an "esquire of less degree"—a sort of court entertainer. His wide experience, general knowledge and naïve humor must have made him very popular at court. So we are not at all surprised to learn that he was chosen to go as the King's representative to Genoa. He performed his mission successfully; and, as nothing succeeds like success, he returned to bask in the full sunshine of the royal favor. Between the years 1373 and 1377 he received various emoluments at the hands of Edward III. And in the reign of Richard II., between the years 1377 and 1382, he was given some

ucrative comptrollerships, and was sent again on missions to France and Italy. But, alas! no offices, however lucrative, can enrich one who takes no thought for the morrow. So it was that Chaucer was quite unprepared for the reverses which were to come upon him. His last years were not the most prosperous years of his life; he was more than once called upon to endure the stings of "outrageous fortune." In 1388 he lost his position, and was forced to sell even his pensions. Fortune once more smiled on him, however, when his patron, John of Gaunt, returned to power. In 1389 he was given lucrative employment as Clerk of the King's Works and Commissioner for the Repair of Roadways. These he seems to have lost by 1391, and for the next few years he was reduced almost to penury.

That Chaucer was reduced to great straits we know from one of his later poems, called "The Envoy of Chaucer to Scogan." In the concluding lines of this poem he says:

"Scogan, that knelest at the stremes hede
Of grace, of alle honour and worthynesse!
Mynne thy frend, ther it may fructify,
Far-well, and lok thou never eft love defye." (Abridged.)

In 1394, his distress was somewhat relieved by a grant of £20 a year from the king. But he was soon again in distress; for in 1398 he obtained from Richard II. letters of protection against enemies who were suing him; and in the same year he begged the king to give him some wine, "for the sake of God, and as an act of charity." Chaucer had fallen on evil days. Fifty years of ceaseless toil and pleasure, and, alas! of thriftlessness, had produced the inevitable result. Carking care wracked him; physical debility oppressed him. He must needs leave his great work half done, though his mind and heart were ripe for its accomplishment.

It is pleasing to know that Chaucer spent the last months of his life in comparative comfort. Henry IV. on his accession granted him a pension of £40 in addition to the £20 granted by Richard II. He did not enjoy his pension long, for ten months after he died. His body was laid to rest in St. Benet's Chapel, Westminster, where now so many later poets sleep their long last sleep.

His had been a most eventful life in an age pregnant with events. He had perceived the breaking up of the feudal and religious institutions of his day; and had witnessed its effect in

the most general uprising of the working classes that ever occurred in England. He had seen England gain and lose her supremacy on land and sea. There was a time in the reign of Edward III. when from Rotterdam to Corunna no harbor-master dared annoy the traders who brought English wool; when no foreign foe dared to board the ships that flew the flag of St. George. On land it was the same: from the depths of the gloomy Bohemian forests to sunny Sierra Nevada, where Islam fought against Christendom, no chivalry could contend with the matchless archery of England. English nobles and gentlemen ruled the fertile districts of sunny southern France; ruled them as veritable task-masters. But this supremacy did not last long. The union of the French and Spanish fleets in 1369 deprived England of her proud supremacy by sea and land.

With characteristic doggedness Englishmen of the time were long in accepting the inevitable; they could not, and would not, understand why England, lately queen of the western waves, should be unable to defend her own shores. The reason is not hard to find. This was an age of transition, an age whose chief feature was the decay of these institutions and ideas, feudalism, chivalry and monasticism, which had been the ruling passion, and indeed the chief ornament of Europe. Old methods, industrial, social, military, governmental and religious, all collapsed, and their collapse prevented England from attaining to any permanent greatness, at home or abroad. Mediævalism was a very sick man, indeed. Yet, though the period is one of decline, it is attractive. No historical dulness broods over it, for the story is adorned and humanized by the personalities of Langland, Wycliffe and Chaucer.

The most interesting class of people in the fourteenth century is that of the wayfarer-friars, pardoners, summoners, peddlers, merchants, sailors and quacks. These had an irresistible attraction for Chaucer. "All his life long," says Mr. Jusserand, "kind, loving, merry Chaucer was fond of travels and travellers, of roamers and tale-tellers."

His characters, however, owe their interest for us less to their fidelity to nature than to their novelty. Thanks to the wholesale manufacturers, the departmental stores and the colossal combines, we have few wayfarers now. More and more rarely do we see the peddler unstrap his pack at the farm door; even the quack doctor is losing his credit. But in the Middle Ages people led a wandering existence even from infancy; peddlers vended their petty

wares; pardoners sold to the people the merits of the saints in Paradise; mendicant friars, preachers and doctors harangued and discoursed to the people from their favorite haunts, the church doors. They served a purpose. They brought to the humble classes some idea of the great unknown world, some news of their brethren in another province, news of their condition of misery or of happiness. In this way they served as a link between the human groups of various districts.

None of these wayfarers does Chaucer portray more faithfully than he does the friars. None is so persistently made the butt of his genial satire. His description of the friar is well-known:

“ A Frere ther was, a wantoun and a merye,
 . . .
 Fal swetely herde he confessioun
 And pleasant was his absolucioun
 He was an esy man to yeve penance.”

Yet, however true Chaucer's picture of the friars may be in the main, we must not blind ourselves to the initial merit of these orders, nor regard them ever as idle vagabonds, at once impious, superstitious and rapacious. Even in Chaucer's time there were a few godly, consecrated friars, such as Richard Rolle of Hampole, who spent his life in poverty, administering to the wants of the poor. Coarsely dressed, barefoot and ill-fed, he went into the towns, and visited the poorest and most closely populated districts. Such had been the ideal of St. Francis of Assise. “And all the brothers,” said he, “are to be clad in mean habits, . . . are to beg for the necessities of life, . . . *are never to quarrel.*”

How different is Chaucer's friar from this ideal! The friars and other irregular clergy in Chaucer's time were quite as devoted to their order as they had been at their inception. But they had become bitterly jealous of and hostile to each other. This is very evident in the tales told by the Friar and the Summoner. In the prologue to the Friar's tale we read:

“ And to the company he said :
 . . .
 ‘ I wol you of a somonour telle a game.
 Pardee, ye may wel knowe by the name
 That of a somonour may no good be sayd.’ ”

Then he proceeds to tell his story, which so angers the Summoner "that like an aspen leaf he quoke for ire." But the latter soon took a most signal vengeance. In the prologue to his tale he says to the company :

" . . . Ye have often time heard tell,
How that a Frere ravished was to hell,—"

and there he saw

" A *twenty thousand* Freres on a route
And throughout hell swarmed about."

Verily those who live in glass houses should not throw stones. Men whose lives were so exemplary, whose prayers were so devout and long, might surely claim to a surplus of grace and merit. And so they dispensed grace to pious souls, under the name of grants of fraternity—drafts on Heaven, so to speak. What a falling away from the ideal of St. Francis! History presents no more absolute case of degeneration.

However, their hatred for each other is no greater than the hatred felt for them by all classes. Thomas Walsingham, a monk contemporary with Chaucer, says: "The friars are unmindful of their profession; . . . they are envious of possessors, and approve the crimes of the great for gain." He adds that a familiar proverb in his time was: "*Hic est frater, ergo mendax.*" Langland is equally severe on the friars; he reproaches them with trying to creep into familiarity with the great. Wyclif, in addition to the same complaint, accuses them of making money by the exercise of the most varied callings. "Thei becomen pedleris, berynge Knyves, pursis, pynnys and girdlis . . ." It is instructive to compare this with Chaucer's account in the prologue :

" His typet was ay forsud ful of knyves
And pynnes, for to yive faire wyves."

And yet their popularity was phenomenal, and their success extraordinary. Poets might jibe at them, story-tellers might scout at them, but still they retained their hold on the affections of the people. The reasons are not hard to find. He was more popular than his rival, the country parson, because he had usually brighter wits, and always later news of the great unknown world outside. Then he was ever ready to grant absolution. An old pair of shoes

and a dinner would obtain the pardon of Heaven for the sins of the poor peasant. Chaucer says :

“ When people dare not confess to their priest
Shame maketh them wend
And flee to the Friars, as false folk do to Westminster.”

It is somewhat of a relief to turn from such a reprobate to the monk, whom we take as our type of the regular clergy. He is worldly, but at least no hypocrite and no impostor. And, yet he is as far removed from the asceticism and exclusiveness of the monk of old as are the friars from the lofty ideal of St. Francis. He had little to talk about except the superiority of his choir-singing to that of a neighboring monastery, and little else to hope for, except that their new chancel when complete might be the finest in the country. The days of their greatness had gone by ; the princes of earth no longer rode up to their gates to beg an interview with some brother, renowned throughout Europe for his virtue or his wisdom. Chaucer's monk is a self-satisfied man, honorable, respectable, even manly, but can scarcely be called religious. What saith the poet ?

“ A monk there was, a fair for the mastery :
An *outrider that loved venerie*,
A manly man to be an abbot able.”

It is pleasing to turn from the profanity of the friar and the worldliness of the monk to one who has been aptly described for us “ as one of the noblest of earthly characters in the simplest, homeliest of shapes.” Mr. Saundersin, speaking of the parson, says: “It is as if the poet with his whole moral being filled with the divine truths of the ‘Sermon on the Mount’ . . . had suddenly, with the loftiest dramatic skill, personified them into a shape that was to live and move and breathe before men's eyes from that time forward evermore.” And the parson does live before us, as the type of a loving, self-sacrificing, patient man, who like our great Master went about doing good. He was a living protest against the wickedness of the day, against the abuses grown up in the Church through the self-interest and connivance of the clergy.

We now turn from the types of the religious classes to one of the professional class, the “Doctor of Physic,” as Chaucer calls him.

“ With us there was a Doctor of physike
In all the world ne was there none him like
To speak of physic and of surgery :
For he was well grounded in astronomy.”

Here again Chaucer is true to the life. For the description of a certain Dr. Gaddesden, court doctor to Edward II., is very much like that which Chaucer gives us of his "Doctor of Physic." Dr. Gaddesden had studied at Oxford, was well-read in medicine and learned in astronomy. But he gave most villainous medicine. Thus he made his patients swallow glow-worms, or "gave them seven heads of fat bats." The patients submitted to such heroic remedies because Dr. Gaddesden had a reputation! If a wandering quack had ventured to prescribe such a remedy he would soon have found himself in prison.

We now direct our attention to the Shipman :

" A Shipman was there wonning far by west,
Of nice conscience took he no keep,
If that he fought and had the higher hand,
By water, he sent them home to every land." (Abridged.)

The merchant sailor was a man of blood from his youth up. There was little law on the sea save that of the strongest. "If some Hanse town or Scandinavian port closed the door to trade," says Mr. Trevelyan, "merchantmen armed to the teeth and landed the goods at whatever cost of life." Thus the sea was a school of hardihood, though hardly of nice morality. Chaucer's Shipman, who drowned all his prisoners in the sea, is a worthy forerunner of the immortal Drake.

The knights are another war-like class. Chaucer's Knight is an ideal one. He loved truth and honor; he venerated woman with a tender, self-sacrificing devotion; he followed adventure and war for the mere love of fighting. Chaucer says :

" He never yet no villany ne said
He was a very perfect gentle Knight."

Here again Chaucer is wonderfully accurate; but in this case he has described the exception, rather than the general class. The average knight of Chaucer's day was a very different man from Chaucer's knight. Chivalry, in the true sense of the word, was dead. They, who in times past had been wont to succor the oppressed and cheer the dejected, had become mere brigands. It was a common thing for a powerful noble, such as the Earl of Warwick, to rob the barns and stables of a neighboring manor, or

appropriate a farm belonging to a citizen of a town. Some of them even murdered men or put them to ransom, or carried off maidens and married them against their will. What a contrast to those paladins of old, who prized honor, virtue and truth as more precious than life; who crowned woman with a homage so manly, tender and constant that woman was all but transformed into a goddess worthy of all honor, reverence and devotion.

We could hardly take leave of our subject without saying a few words about worthy Harry Bailly, the Host of the Canterbury Tales. He represents most perfectly that magnanimous toleration, serene benevolence, that easy and humorous disposition, which lend such a refreshing effect to the Canterbury Tales. His tact and decision, his evident desire to please, and his unfailing good humor fit him well for his position as Master of Ceremonies.

“ Here taketh the makere of this Essay his leve.”

STEPHEN PHILLIPS.

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During the past four years Stephen Phillips, a young actor and author, has given the public three volumes which have commanded the most respectful attention from the best critics, and have caused the less discriminating to hail their author as a second Shakespeare. The cultured public is often at a loss to know why this or that new author is praised and lauded by the self-constituted arbiters of the literary world, but they felt immediately and instinctively the charm of this simple but passionate poetry.

The volume of poems which appeared in 1897, may be characterized as a collection of pictures of the human soul at some of its most trying moments, and for so small a volume the range is remarkably wide. A few examples will serve to illustrate. Perhaps the best known of these poems are "Marpessa" and "Christ in Hades." Marpessa was given by Zeus her choice between the god Apollo and Idas, a mortal. Apollo pictured the deep and deliberate bliss of the life he offered—

"But if thou'lt live with me, then shalt thou bide
In mere felicity above the world,
In peace alive and moving, where to stir
Is ecstasy, and thrilling is repose."

Idas had nothing to offer but his admiration and adoration of her—

" . . . I love thee, then,
Not only for thy body packed with sweet—
Not for this only do I love thee, but
Because Infinity upon thee broods."

His case was won. Her heart yearned for human love and human sorrow. She would not miss even death, which had claimed the poets and heroes—

"Since they have died ; their death is ever mine."

"Thou wouldst preserve me from the anguish, lest
This holy face into the dark return.
Yet I, being human, human sorrow miss.

The half of music, I have heard men say,
 Is to have grieved. . . .
 To all this sorrow was I born, and since
 Out of a human womb I came, I am
 Not eager to forego it."

Human love had won, and human love of the most natural, straightforward kind. There is not a word of sentimentality in the poem.

In "Lazarus" are depicted the wonder and love of the man who had been brought back to life by the Master. In "The Prisoner" we have the anguish of the wife, who finds that her husband, just released from prison, is an imbecile; in "De Profundis" the most passionate longing for continued sentient existence—

"Oh, would there were a heaven to hear!
 Oh, would there were a hell to fear!
 Ah, welcome fire, eternal fire,
 To burn forever, and not tire!
 Better Ixion's burning wheel,
 And still at any cost to feel!
 Dear Son of God, in mercy give
 My soul to flame, but let me live!"

In "By the Sea" the poet tries to express all the passion of the first embrace; in "The Wound" the anguish of the bereaved parent; and in "A. S. P." the utter bareness of life for the sensitive being who has been bereft of friends, of hope, of everything that makes life worth living.

"Christ in Hades," the longest of the poems in this volume, is full of effective passages—

" . . . The excluded ghosts in Hades felt
 A waft of early sweet, and heard the rain
 Of spring beginning over them; they all
 Stood still, and on each other's faces looked."

Into their midst came the silent, potent Christ, Their Queen, Persephone, feeling his power, addressed him, but a wonderful stillness stopped her. All Hades felt the silent influence.

" . . . Old punishments
 Diswreathing drooped, and legendary dooms
 Dispersing hung, and lurid history streamed.
 But he against that flying sky remained
 Placid with power."

Several addressed him, one asking for "great life; to dare, to enjoy;" but

"As he was speaking, slowly all the dead
The melancholy attraction of Jesus felt;
And millions, like a sea, wave upon wave,
Heaved dreaming to that moonlight face, or ran
In wonderful long ripples, sorrow-charmed."

Christ was irresistibly leading through the gloomy realm not only Western spirits, but dead Asia and the buried north, when suddenly in his path stood Virgil, still deaf with the sound of Rome, who exclaimed:

"Dear gladiator pitted against Fate,
I fear for thee:
Yet I am thrilled: thou seemest like the bourne
Of all our music, of the hinting night,
Of souls under the moonlight opening."

And then they neared the place where Prometheus still hung unredeemed from his crag. His voice was borne to them "fitfully through the gusting hurricane."

"Stay, mighty dreamer, though thou comest on
Attracting all the dead, to thy deep charm
Resigned and bright; yet stay, and look on me!

.
Oh Christ, canst thou a nail move from these feet,
Thou who art standing in such love of me?"

And then, seeing how the purpose of Christ was to be thwarted by the ignorance and bigotry and blood-thirstiness of his professed followers, the Titan exclaimed:

"Oh, how thy power leaves thee at the cross!"

Christ's hand was stayed. The dead, after gazing upon him with wonder, slowly dispersed, each to his penance.

"The vault closed back, woe upon woe, the wheel
Revolved, the stone rebounded; for that time
Hades her interrupted life resumed."

Enough has been said, I believe, to show the leading characteristics of this volume of poems, *viz.*, the expression of the deepest feelings of the human heart: wonder, love, regret, anguish, abhorrence, despair; and all expressed in so direct a way that every

reader feels the accuracy of the poet's work. But for his most striking work we must turn to his two dramas, where the passion is truly thrilling.

In Paolo and Francesca we have told again the old Italian story, which in outline is so like that of Launcelot and Guinevere. On the one side there are Duke Giovanni Malatesta and his cousin Lucrezia, and on the other Paolo and Francesca. The Duke had spent the better part of a lifetime in the fierce quarrels of the small Italian States, and now, as he began to feel the approach of age, he determined to marry, and sheathe the sword. He had been fierce in war, but most tender and kind to Paolo, his younger brother. As he explained to Francesca ;

“ . . . We are, Francesca,
A something more than brothers—fiercest friends ;
Concordia was our mother named, and ours
Is but one heart, one honor, and one death,
All that came between us I would kill.”

Lucrezia, a passionate woman, had been made very bitter by the early death of her husband, who had left her childless—a danger to those around her. In her own words—

“I am become a danger, and a menace,
A wandering fire, a disappointed force,
A peril”

She, like Giovanni, had “ passed into the grey of life,” and by his side, and when Francesca, the young, the innocent, the beautiful, was brought to take her place in Giovanni's household, all her bitter feeling broke forth in these passionate words to the Duke :

“Bitterness—am I bitter ? Strange, oh strange !
How else ? My husband dead and childless left,
My thwarted woman-thoughts have inward turned,
And that vain milk like acid in me eats.
Have I not in my thought trained little feet
To venture, and taught little lips to move
Until they shaped the wonder of a word ?
I am long practised. O those children, mine !—
Mine, doubly mine—and yet I cannot touch them,
I cannot see them, hear them—Does great God
Expect I shall clasp air, and kiss the wind
For ever ?
I am a woman, and this very flesh
Demands its natural pangs, its rightful throes,

And I implore with vehemence these pains.
 I know that children wound us, and surprise
 Even to utter death, till we at last
 Turn from a face to flowers ; but this my heart
 Was ready for these pangs, and had foreseen.
 O ! but I grudge the mother her last look
 Upon the confined form—that pang is rich—
 Envy the shivering cry when gravel falls.
 And all these maimed wants and thwarted thoughts,
 Eternal yearning answered by the wind,
 Have dried in me belief and love and fear.”

Paolo, called “ Il Bello,” young, beautiful, ardent, attached to his brother, had been sent to Ravenna to bring Francesca, the bride of his brother, to Remini, as Launcelot had been dispatched on a similar mission to King Leodogran. Guinevere was a woman when she came with Launcelot “ among the flowers in May ” to Arthur’s court, but Francesca was a mere child.

Like a child she felt stifled in this gloomy castle, among these serious people, and begged Paolo not to leave her—

“ To-night !

Ah, Paolo. go not away so soon !
 You brought me hither—leave me not at once,
 Not now”

“ I am still a child.

.
 Can we not play together a brief while ?
 Stay then a little ! Soon I shall be used
 To my grave place and duty—but not yet.
 Stay then a little while ! ”

Surely we have here all the elements of a tragedy. Lucrezia foresaw trouble, and warned the Duke to beware. Blind Angela in a vision saw two reading together, then kissing, and finally “ lying dead upon a bier, slain suddenly, and in each other’s arms.” Paolo realized his peril and attempted to flee—

“ Howe’er I sentinelled my bosom, yet
 That moment would arrive, when instantly
 Our souls would flash together in one flame,
 And I should pour this torrent in her ear,
 And suddenly catch her to my heart.”

Unable to flee, he procures a potent drug to put an end to his miserable existence, and incidentally reveals the truth to Giovanni, who is hidden behind an arras. He steals back to the ducal garden

to have one last look, one last word, and finds Francesca reading the story of Launcelot and Guinevere. Then it is that their "souls flash together in one flame, and suddenly he catches her to his heart."

Giovanni, realizing that the crisis has come, and believing himself to be

"The accomplice and instrument of Fate,"

conspires

" . . . To find them in each other's arms,
And stab them there enfolded and entwined."

He is ably aided by Lucrezia, who is evidently actuated by her old bitterness.

Francesca, now no longer a child in that she had tasted the first bitter fruits of sin and sorrow, but perfectly powerless to resist the passion which is dragging her along to ruin, appeals to Lucrezia for aid, and succeeds in arousing all the latter's latent tenderness.

Lucrezia rushes off to stop Giovanni. Paolo comes to the door, lures Francesca out, and then they abandon all attempts to struggle against fate—

Paolo. "I'll struggle now no more. . . .

. . . Now all the bonds
Which held me, I cast off—honor, esteem,
All ties, all friendships, peace, and life itself.
You only on this universe I want."

Franc. "You fill me with a glorious rashness. What!
Shall we two, then, take up our fate and smile?"

Paolo. ". . . What can we fear, we two?
Oh God, thou seest us, thy creatures, bound
Together by that law which holds the stars
In palpitating cosmic passion bright;
By which the very sun enthrals the earth,
And all the waves of the world faint to the moon.
Even by such attraction we two rush
Together through the everlasting years.
Us, then, whose only pain can be to part,
How wilt thou punish? For what ecstasy
Together to be blown about the globe!
What rapture in perpetual fire to burn
Together!—where we are is endless fire.
There centuries shall in a moment pass,
And all the cycles in one hour elapse!
Still, still, together, even when faints thy sun,

And past our souls thy stars like ashes fall,—
How wilt thou punish us who cannot part ?”

Franc. “I lie on your arm, and say your name—
‘Paolo !’ ‘Paolo !’”

Nemesis overtook them. From the first scene we feel that these two, so lovable, and at first so innocent, are doomed by inexorable fate to sin and die just as they did. Angela warned—

“ . . . He shall be
Not far to seek ; yet perilous to find.
Unwillingly he comes a-wooing : she
Unwillingly is wooed, yet shall they woo.
His kiss was on her lips ere she was born.”

This feature reminds one much of the use Shakespeare makes of the idea of destiny in *Macbeth*; but there is this distinction between the two plays, that whereas *Macbeth* himself hears and consciously aids and opposes the fulfilment of the prophecies made by witches and apparitions, Paolo and Francesca are in total ignorance of the doom of the fates until the last sad hour, when, throwing honor and friends aside, they rush into that last embrace. We have little pity for *Macbeth*, but in gazing upon Paolo and Francesca lying together upon the bier, we are filled with that same pity which led Giovanni, the wronged brother and husband, to exclaim :

“Not easily have we three come to this—
We three who now are dead. Unwillingly
They loved, unwillingly I slew them. Now
I kiss them on the forehead quietly.”

“Paolo and Francesca” is, then, a study in human passion, and the poet succeeds remarkably in giving expression in the most imaginative language to the deepest feelings of jealousy, of bitterness and of love.

“Herod” is doubtless his strongest work, but only a few words will serve to introduce quotations which will show that this play also is a study in passion of the strongest kind. There are two characters, Herod and his wife, Mariamne—all the rest are puppets. Herod, the bloody tyrant, loves Mariamne with all the ferocity of his nature; all his plans, all his conquests centre in her, and when he returns from meeting Augustus at Rhodes, he exults that his new-gained power will exalt Mariamne as well as himself—

“ . . . The towered world ;
And we, we two will grasp it, we will burst
Out of the East into the setting sun.”

With Mariamne two passions rule, love for Herod, and she has loved him most when “ behind him cities crashed, and he came to her magnificent in livery of ruin ”; and pride in and love for her ancient Asmonean family. Herod comes from Rhodes with fresh glory to claim her allegiance and kindle her imagination, but has already killed her love by slaying her brother for political reasons. She exclaims :

“ Almost I am moved to laughter at that passion
Which once could sway and thrill me to the bone.
Terrible when we laugh at what we loved.”

Herod, the proud, the bloody, grovels at her feet—

“ I forgive the love denied.
See—I forgive the poison. I but crawl
Here at your feet, and kiss your garments’ hem,
And I forgive this mutiny—all—all—
But for one kiss from you, one touch, one word.
Oh like a creature, I implore some look,
Some syllable, some sign, ere I go mad,
Mariamne ! Mariamne ! Mariamne ! ”

Yielding to the importunities of his sister, brother, mother and councillor, he orders her death, which takes place just as messengers arrive with news of fresh honors for the king. The latter, forgetting his quarrel and the death sentence, moves up the steps to lay his honors at the feet of her he fondly imagined still alive. The result is madness.

After brooding long “ by the Dead Sea wave,” he returns to Jerusalem, persuading himself in pathetic madness that the queen is still alive, and yet showing by his questions and commands concerning her that he is cheating himself. This unnatural state of mind finds expression, as he waits for the queen to appear, in some of the most gorgeously imaginative lines Phillips has written. The chief artificers of the new temple are introduced and Herod exclaims—

“ . . . Pour out those pearls,
And give me in my hand that bar of gold.
I heard an angel crying from the sun
For glory, for more glory on the earth :

And here I'll build the wonder of the world.
 I have conceived a temple that shall stand
 Up in such splendor that men bright from it
 Shall pass with a light glance the pyramids.

.
 I dreamed last night of a dome of beaten gold
 To be a counter glory to the sun ; —
 There shall the eagle blindly dash himself,
 There the first beam shall strike, and there the moon
 Shall aim all night her argent archery ;
 And it shall be the tryst of sundered stars,
 The haunt of dead and dreaming Solomon ;
 Shall send a light upon the lost in hell,
 And flashings upon faces without hope."

The physician, the councillors, the dancers, the singers, try in vain to gain his attention. He will, he must see Mariamne—

" Why, if I am denied the sight of her,
 If there hath been mischance to her—I say not
 There hath been—yet so fineless is my will,
 I'll recreate her out of endless yearning
 And flesh shall cleave to bone, and blood shall run."

The queen is brought, and the great Herod stands transfixed in a cataleptic trance, while messengers come in to announce further honors from Cæsar.

Stephen Phillips has a distinctly dramatic genius. The interest in "Christ in Hades," the first of his poems now available, is essentially dramatic, and through all of them there is that same direct, tense movement, that vivid imagination, that fierceness of passion, that broadness of effect which are essential to the successful drama. "Herod" has already been presented on the stage, and "Paolo and Francesca" will doubtless have its turn before long. Both might be criticized in minor points, but these are so unimportant that I do not care to dwell on them.

Like other dramatists Phillips does not indulge in description, but he has the most effective manner of recalling the striking features in color, sound or odor of a country scene, in a very few pregnant words. In Marpessa the three lovers met—

" When the long day that glideth without cloud,
 The summer day, was at her blue deep hour
 Of lilies musical with busy bliss,
 When very light trembled as with excess,
 And heat was frail and every bush and flower
 Was drooping in the glory overcome."

The autumn is spoken of as

“The fiery funeral of foliage old.”

As Persephone gazes upon Christ come fresh from the world above, she exclaims:

“It is the time of tender, opening things.

Above my head the fields murmur and wave,

And breezes are just moving the clear heat.

O, the mid-noon is trembling on the corn,

On cattle calm, and trees in perfect sleep!”

The “low, long ‘Ah’ of foliage,” “the early smell of waking meadows,” “the cold odor of earth,” and the smell of “earth in the rain,” seem to haunt him, as they do the spirits in Hades.

Phillips’s diction is very rich, especially in the vocabulary of imagination and passion, as has been abundantly illustrated by quotations. Lucrezia’s speech, beginning: “Bitterness—am I bitter?” Paolo’s last passionate appeal to God, and Herod’s frenzied efforts as he endeavors to cheat himself, are all thrilling with the most intense emotion, and yet not a change could be suggested for the better in the nervous, ringing, pregnant English. The poet’s work is remarkable for the wealth of sustained similes and expressive metaphors. These are very generally drawn from nature. For example:

“A wonderful stillness stopped her: like to trees
Motionless in an ecstasy of rain,
So the tall dead stood drooping around Christ,
Under the falling peace intensely still;
And some in slow delight their faces raised
Upwards; but soon, like leaves, duly released,
Tormented phantoms, ancient injured shades,
Sighing, began downward to drift, and glide
Toward him.”

And again, still from “Christ in Hades;”

“ . . . Glimmering, all the dead
Looked upon Jesus; as they stood, some thought
Spread from the furthest edges like a breeze,
Till like a leafy forest, the huge host
Whispered together, bending all one way
Toward him.”

Just notice the wealth of metaphor, when Idas addresses Mar-
pessa as “the cup of brimming June,” “that jar of violet wine set

in the air," "that palest rose sweet in the night of life," and then continues—

"Thou meanest what the sea has striven to say
So long, and yearned up the cliffs to tell.
Thou art what all the winds have uttered not,
What the still night suggesteth to the heart."

The three books which Mr. Phillips has already given us are not only highly able and interesting productions in themselves, but are an earnest of great things in the future. The man who can succeed in catching the fevered ear of the moment with poems written on such austere, classical lines, will bring us much richer harvests when he arrives at maturity. Already a feast is in view, for it is announced that next September Mr. Beerbohm Tree, who played the part of Herod, will produce a dramatization of the Odyssey, which has already been undertaken by Mr. Stephen Phillips.

EDMOND ROSTAND.

MISS ALICE WILLSON, B.A., HAVERGAL HALL, TORONTO.

The author of "Cyrano de Bergerac" was born in the year 1870, and "woke to find himself famous" on the morning of December 29th, 1897, after the first representation of his now famous play at the Théâtre de la Porte Saint-Martin. Its success was unparalleled, it had a run in Paris of four hundred performances, ten rival companies in America played it to crowded houses, it was translated into every language in Europe, and critics in all countries pronounced one judgment—that Cyrano was a masterpiece. Rostand is himself a finished actor and master of stage-craft, according to Coquelin and Sara Bernhardt who ought to know, and is unwearying in his attendance at rehearsals, where he always has his own way. Even Bernhardt bows to his authority. Personally he is small and slender, wears a reddish moustache, dresses like a Parisian exquisite—which he is—and has an air of impassive reserve. He lives in the Rue Alphonse de Neuville, about three minutes' walk from the home of Sara Bernhardt. His first literary venture, a book of poems, entitled "Les Musardises," published in 1890, was coldly received by the public generally, but was reviewed with the very highest commendation by a critic in the *Revue Bleue*, who called it "the most brilliant poetic début since Alfred de Musset published his 'Contes d'Espagne.'" The first editions of this work are exhausted, and Rostand has apparently declined to republish it. Another poetic effort, "Pour la Grèce," is also marked *épuisé*, and copies are difficult to procure. Evidently our author early decided that his forte was that of a dramatist.

Of his first dramatic efforts we have an account from his own lips. He was just out of college, and one day he showed M. Jules Claretie, of the Comédie Française, a one-act comedy he had done. M. Claretie urged him to submit it formally, and said he was sure it would be accepted. Rostand was delighted, of course, and submitted it, but the little play was rejected, partly, Rostand believes, because he entrusted the reading to an actor instead of doing it himself. But M. Claretie stood by him and told him to go on with a three-act comedy and submit it as soon as he could." So he

wrote "Les Romanesques," and it was accepted with special honour at the Comédie Française; and "the first thing I knew," Rostand goes on, "Sarcey was proclaiming me: 'the modern Regnard,' and I found myself booked to write light comedy all my life. But I had no intention of accepting any such narrow mission. Comedy was well enough, but I realized that comedy alone was as unsatisfactory as tragedy alone, or melodrama alone. What I wanted to study and depict was life. So I wrote a play forthwith 'La Princesse Lointaine,' which was delicate and sad and tender—in fact, as far possible from light comedy—and I let the critics reprove me as they pleased (although it often hurt). I knew what I was doing. And then I wrote 'Cyrano,' which, I suppose, has a little of everything in it, like the world about us."

This *raison d'être* for "La Princesse Lointaine" may or may not be the true one—I quote it from a magazine account by Mr. Cleveland Moffett of his interview with Rostand—but the play itself is well worthy of study, both for its delicate poetic beauty and for the light it throws on the character and literary ideals of its author. Its plot is the old legend of the Troubadour Jaufré or Joffroy Rudel and the Lady of Tripoli, at whose feet, having at last come to sight and speech of her, he died. The legend has been used by Browning in his little poem, "Rudel to the Lady of Tripoli," originally published in "Bells and Pomegranates." Rostand works it up, of course, with variations. Rudel is filled with a mystic, quixotic love for an Oriental princess, Melissinde, and by his poetic fervour induces a company of kindred spirits—the chief inspiring influence amongst whom, next to himself, is his friend Bertrand—to set out on a voyage in quest of her. We have here set forth vividly and with great poetic power a Shelleyan fervour for something—the poet knows not what—

"The desire of the moth for the star,
Of the night for the morrow;
The devotion to something afar
From the sphere of our sorrow."

When the courage of the sailors fails, before terrible storms, starvation, cold, death, it is the poetry of Joffroy Rudel and Bertrand which cheers their spirits up and keeps the storm-wrecked vessel till sailing eastward. Joffroy sings,

C'est chose bien commune
De soupirer pour une,
Blonde, châtaine ou brune
Maîtresse.

Lorsque brune, châtaine,
Ou blonde, on l'a sans peine
Moi, j'aime la Lointaine
Princesse !

Car c'est chose divine
D'aimer lorsqu'on devine
Rêve, invente, imagine
A peine . . .
Le seul rêve intéresse,
Vivre sans rêve, qu'est-ce ?
Et j'aime la Princesse
Lointaine.

Meantime in the Orient the princess is dreaming of a troubadour lover, whom she does not wish to see. This mystic bond is too poetically evanescent to require or perhaps not to be disturbed by physical vision, but the battered ship lands at last, and the troubadour is near. Joffroy Rudel is dying, and cannot leave the ship. It is Bertrand who reaches the princess. In his sympathy for his friend the understanding is perfect—too perfect. He quotes: "C'est chose bien commune," etc., and Melissinde takes up the strain. Her intuitive sympathy has taught her the words. But she mistakes Bertrand for Joffroy and, in spite of her former certainty, that this love is spiritual, she finds that she cannot force herself to go to the ship, and tempts Bertrand to desert his friend and remain with her. The struggle is represented in Rostand's most masterly style. Melissinde closes the window that they may not have before their eyes the vision of the ship, with its beckoning mast. But it is hopeless, they cannot shut out the vision; and, at last, right conquers and they go to Rudel. He dies in the arms of his princess, who showers pearls and sapphires on the devoted sailors and bids them go fight for the cross with Bertrand as their leader. "Adieu," she says, "ne pleurez pas,—car je vais vers le calme, et je connais enfin quel est l'essentiel!" Then a priest, kneeling beside the body of Joffroy: "Oui, les grandes amours travaillent pour le ciel."

This play, beautiful as it undoubtedly is, was too far up in the clouds to be a very great success as a play, though it did succeed in Sara Bernhardt's hands, and made known to the world the dramatic and especially the poetic power of its author. It was represented for the first time in April, 1895, at the Renaissance Theatre, and then for a time our author produced nothing further,

till the appearance of "La Samaritaine," which had a longer run. It was played first on Good-Friday, 1897. It is the Gospel story of the woman of Samaria, simply, beautifully and poetically told. Bernhardt says of it, "All kinds of people come—those who never go to church, women who have done wrong, priests, children, old men; and as they listen to the simple story they are moved to the heart, they weep, they pray. I am sure that play does more good in the world than many sermons." This is possible, and it certainly contains some of Rostand's most beautiful poetry, but its popularity with the world of Paris theatre-goers was of short duration. Rostand had not made his great *coup* yet. That was done when eight months later Paris went mad over "Cyrano de Bergerac." Everyone knows "Cyrano" now, we have all at least read it, many have seen it, and I need not dwell on the story. What I myself have found most fascinating in connection with it is the figure of Cyrano, not as we see him in the play, but the real historic Cyrano from whom Rostand got his inspiration, who lived from 1624 to 1655, and who is revealed to us in his own works—two battered brown volumes, "*Les œuvres de Monsieur de Cyrano Bergerac*," published in Paris in the year 1676, "*Chez Charles de Sercy; au Palais, au sixième Pilier de la Grand'Salle, vis à vis la Montée de la Cour des Aydes, à la Bonne-Foy couronnée*." In the front of the first volume is a portrait of a man whose face is strong and intellectual, whose eyes have a far-away look in them and whose nose—though it does not reach the standard set by some actors in the role of Cyrano—is certainly large. Underneath the portrait are the words:

La terre me fut importune
 Je pris mon essort vers les cieux
 J'y vis le soleil et la lune
 Et maintenant j'y vois les dieux.

There is a preface by a friend and companion of Cyrano, who bears the name of his friend in the play—Le Bret—and from this preface we get many details and circumstances of his life, of which Rostand has made use—his genius, his proud scorn of aristocratic patronage, his zeal for free thinking, his connection with the company of Carbon de Castel-Jaloux, his personal bravery and strength, his prowess as a duellist, the fight with the one hundred men at Nesle, and the Siege of Arras. Cyrano supported the Copernican theory of astronomy as against the then more popular Ptolemaic, and after making some general observations and apologizing

for his friend's acts and views on the ground that there are some great men who also hold with Copernicus, Le Bret continues: "The education which we had had together with a good priest of Champagne had made us friends from our earliest youth, and I remember the hatred he had for the pedantry of a tutor—the end of which was that his father, a good old gentleman, careless enough about the education of his children and too credulous towards their complaints, withdrew him somewhat abruptly, and without making sure that his son would do better elsewhere, sent him to this city, where he left him till he was nineteen years old. His youth and the liberty he had to do as he pleased, led him towards dangerous paths when, I venture to say, he was stopped by me, because having finished my studies, and my father wishing that I should serve in the Guards, I forced him to enter with me into the company of Monsieur de Carbon Castel-Jaloux. The duels which at that time seemed the only and most prompt means of making oneself known, made him in a few days so well known that the Gascons, who almost entirely made up this company, considered him a devil for bravery, and counted as many fights as days since he had entered. All this, however, did not turn him from his studies, and I saw him one day in a regiment working at *élégie*, with as much concentration as if he had been in a study far away from any noise. He went some time afterwards to the siege of Mouzon, and received a musket wound across the body, and then a sword wound in the throat at the siege of Arras in 1640. But the inconveniences which he suffered during these two sieges, which left him with these two great wounds, the frequent duels which made his reputation for courage and address, and in which he was always the champion of another (he never fought for himself), the little hope he had of being considered, for want of a patron, for his too free genius would not be in subjection, and finally the great love he had for study caused him to entirely give up the trade of war, which demands the whole of a man, and which make him as much an enemy of letters as letters make him a friend of peace. I will particularize some struggles, which were not duels, as that where about a hundred men gathered together to insult, in full daylight, one of his friends at the '*fossé de la porte de Nesle*;' two met their death and seven others, by their great wounds, paid the penalty of their evil intentions." This, of course, is the struggle Rostand makes use of in the play. "Later," he continues, "he left Mars for Minerva; he renounced so absolutely all

other employments that study was the unique object of his life. . . . His hatred of subjection was not limited to that which the great demand of their literary protégés, he extended it still further . . . he treated with ridicule certain people who, with the authority of a passage of Aristotle, or of some other, make claims as audacious as those by which the disciples of Pythagoras, with their *magister dixit*, pronounce upon important questions, although tangible and familiar proofs contradict their judgment every day. . . . He was wont to say that if he were a judge he would punish plagiarism more severely than highway robbery, because glory being a thing more precious than a coat, a horse or even gold, those who acquired it by means of books composed of the thoughts of others, were like robbers who adorn themselves at the expense of their victims, and that if everybody were careful to say only what had not been said before, libraries would be smaller and more useful, and the life of men, though very short, would almost suffice to learn all good things; while, as it is, in order to find one book that is passable one must read a hundred thousand, which either are worth nothing, or which one has read before an infinite number of times, and which use up one's time disagreeably and uselessly." (One wonders what Cyrano would have thought of the literature of to-day.)

In the writings themselves we find the same character revealed. The first volume contains a number of essays and extravaganzas on all sorts of subjects. "Against Winter," "In Favour of Spring," "On Shadows which Trees make in the Water," "The Duellist," "Dreams," "Sorcerers," and many other things, some satirical, some poetic, some richly fanciful, some racy, all interesting. Then follows a series of satirical letters which reveal his pet aversions, cowards, pedants and plagiarists; then a long series of love letters and two plays—one of which, "Agrippine," is mentioned in Rostand's play. The second volume, evidently published after the author's death, contains the famous "*Histoire Comique des Etats et Empire de la Lune*," "*Histoire Comique des Etats et Empire du Soleil*," some additional essays and letters and the interesting preface already quoted. One of the dreams is very amusing, he found himself—like so many other writers before and since—in the realm of the dead, with a kind friend doing him the service that the shade of Virgil did for Dante under similar circumstances. He notices how sociable every one about him seems to be, and his guide explains that a master of

ceremonies periodically divides them into pairs or groups to lodge and flock together till the next readjustment, and, his good friend continues, he is lucky in being just in time for one of these ceremonies. Then follows a very funny description of the scene. The Duke of Clarence, he who drowned himself in a butt of Malmsey wine, is wandering about looking for Diogenes, in whose tub he thinks to make himself comfortable, but the hero and his tub are not to be found, and the English duke contents himself with the company of Socrates, on the plea that they both died of too much drinking. Julius Cæsar is classed with a company of successful actors, because by a single throw of the dice he won the empire of the world. He objects, on the ground that play-actors are slaves and not respectable, but is sent off, the master of ceremonies shouting after him that he can try his "Veni, vidi, vici trick again."

The following bit, also, chosen almost at random from one of the essays, shows that the real and original Cyrano was not one whit behind Rostand's creation in exuberance of fancy. It is from the essay on winter. "Men, frightened at the phenomena of this terrible season, draw from it omens proportioned to their terror; if it snows they imagine that the milky way is dissolving and that this loss is making the Heavens foam with rage; and that the earth, trembling for her children, is growing white with fear. Or they fancy, perhaps, that the Universe is a tart which that awful monster Winter is sugaring in order to swallow it; that perhaps the snow is foam from the lips of flowers which are dying in maniacal delirium, and that the winds which blow so much cold are the last sighs of agonizing nature."

In the "Comic History of the States and Empire of the Moon," he successfully performs the journey between the earth and the moon by the same methods of locomotion with the description of which Rostand's Cyrano entertains and detains De Guiche. Having reached his lunar vantage ground he uses it—as Swift did Lilliput and the land of the Hounyhms, and More his Utopia—as a platform from which he might discuss matters which interested him. But More and Swift, being Englishmen, discuss politics and social problems, while Cyrano de Bergerac, being a Frenchman, discusses philosophy and cosmogomy, and laughs at the ostrich-like blindness of terrestrial thought. In matters of science he is far beyond his age. Milton's work, and the investigations of those who have written commentaries upon it, make it very clear that even in the 17th century it was a daring thing for a philosopher to

declare unconditionally for Copernicus; and Le Bret, in his preface, while defending his friend and quoting great men who thought in the same way, maintains a strictly non-committal position himself.

Some of the details are very amusing. At the beginning, this would-be voyageur to the moon has adventures that remind one of his 19th century countryman, Jules Verne. He clothes himself with vials of dew, which being sucked up by the rays of the sun draw him up from the earth, but not towards the moon, and he finds himself whirling through space at such a terrific rate that it becomes necessary to break some of the bottles and so go back. He reaches his native planet about twelve hours after he leaves it, and, of course, supposes that since both in going and coming he has followed a perfectly straight line, he will alight on the spot he started from—he finds himself, however, not in Old France, but in New; the earth has revolved while he was spinning through ether. The inhabitants surround him and astronomical discussions soon arise. Later on, in propounding his views to the Viceroy, he is interrupted by that functionary, who quotes the opinion expressed to him by one of the ancient fathers, that he also believed in the rotation of the earth, not for the reasons that Copernicus alleges, but because the fires of Hades being closed up in the centre of the earth, the condemned souls, wishing to escape from the torment of the flames, climb up against the vault and so make the earth turn; “just as a dog,” he explains, “shut up in a rolling barrel, makes it turn by climbing up the side.” The next flight into space is, by the way, made from Quebec.

One could easily go on quoting bits that are racy, or poetic, or beautiful, or which reveal the man's powerful clearness of vision or the proud modesty which prevented the world from knowing him as he was. We can fancy Rostand poring over the volumes and exclaiming, “And, Edmond Rostand, you writer of plays, here's a subject made to your hand”

The play “Cyrano de Bergerac” was a fruit of slow ripening. In Rostand's student days it had been in his mind to write a play where the hero's nobility of soul should be offset by some physical defect, and he caught at the Cyrano of history as the very type he wanted; then the love theme grew accidentally from a real incident in which Rostand played the part of Cyrano for a clumsy Christian and a coy Roxane.

It is often difficult to say what elements go to make a play successful, but the critic who said that “Cyrano” had a “little of

everything," said only what was true. "When were so many elements of popularity brought together in one play?" asks Coquelin. "Cyrano is full of action," the great actor continues, "it stirs the noblest emotions, it is amusing, it is clever, it contains charming love lyrics, a delightful love story, plenty of fighting, swagger, pathos, nonsense—what is there like it? I played through the run of four hundred representations and enjoyed them all." Rostand is said himself to regard Cyrano as not so much better than "*La Samaritaine*" or "*La Princesse Lointaine*," but certainly it has in parts all the poetic beauty of "*La Samaritaine*," all the idealism of "*La Princesse Lointaine*" and more power and passion than all Rostand's other works put together, including "*L'Aiglon*." This, his latest work, was played for the first time on the 15th of March, 1900, with Sara Bernhardt of course, again in the principal rôle, that of the Duke of Reichstadt. It has sent a thrill of Napoleonism and patriotism through France, it has been widely translated and numerous editions have already been exhausted, but it is not probable that it will be as lasting a favorite as its predecessor. It is not so powerful as Cyrano, though many of the situations, particularly the scene on the field of Wagram, for its tragedy, and the death-bed scene at the end for its pathos, are almost Rostand at his best—almost, but not quite. The best bit of character representation is, I think, Flambeau, the old soldier of Napoleon, who follows his leader's son so successfully that he is installed in his house as a lackey, and so secretly that he deludes even Metternich, Franz's Macchiavellian Austrian gaoler, into fancying him a harmless tool of his own.

Whatever we may think of the comparative merits of his minor works, there is no doubt that this young writer—he is barely thirty—has attained a pre-eminence amongst the present generation of French dramatists which is not likely to be disputed.

HERMANN SUDERMANN.

MISS L. L. JONES, B.A., COBOURG.

Hermann Sudermann, the son of a brewer, was born in Matizken, a little village of East Prussia, on September 30th, 1857. Frau Sorge (Dame Care), that grey mysterious lady, stood by him very early and compelled him at the age of fourteen to leave the Real-schule at Elbing in order to become an apprentice in a drug-shop. However, a more favorable turn in fortune's wheel soon enabled him to continue his studies at the Realgymnasium at Tilsit. In 1875 he began, at the University of Königsberg, the philosophical and Germanic studies which he continued from 1877 at the University of Berlin. But even in Berlin he was forced to do any sort of writing he could find to do in order to earn his daily bread until he could get a firm footing in his chosen profession of journalism. In 1881 he became the editor of a liberal weekly paper, *Deutsches Reichsblatt*, but spent the most of his time, not in the editorial chair, but poking about the Berlin theatres.

In 1887 appeared his first literary venture, "Frau Sorge"—to my mind the most beautiful, certainly the most universally readable of all his novels. It is almost as touchingly autobiographical as Daudet's "Le Petit Chose," with the additional charm of a grey gauze-like veil of poetry softening and idealising everything.

"Die Geschwister," published in 1888, contains two short novels, "Die Geschichte der Stillen Mühle" and "Der Wunsch." Already in these stories we find the problem, the situation which is repeated again and again in Sudermann's works—passionate love within degrees prohibited by nature, or by law, or by scruples of the conscience. In the first of these stories the younger, light-hearted, soldier brother loves and is loved by the child-wife of the older, gloomy brother, the master of the mill; the brothers die together, Johannes having given his life in a vain attempt to save the brother whom he has wronged, while the wife, Trude, is left to bear the heavier burden of life—her punishment, "because she has sinned the sin that is called youth." The story, though thus fundamentally disagreeable, is wonderfully relieved by the beauty of its descriptive passages—the old mill, with its mysterious nooks

and dust-laden air, the garden and the little farm attached to it, the mill-pond and the stream flowing through its luxuriant, flower-bespangled meadows.

The second story, "Der Wunsch," is an exceedingly skillful but frightfully depressing study of the mind of an introspective, nervous, morbid woman, who tortures herself into believing that, on account of her secret love for the husband of her beloved sister, Martha, she has wished for the death of that sister as she stood by her sick bed. Haunted by the remorse for that fleeting thought, she commits suicide when she finds that she is not strong enough to put away from her Robert's proffered love.

The indications given in these early works of the sort of subjects Sudermann considered suitable to be dealt with in literature and of his way of treating them have been followed up almost without exception and almost without deviation in his later books, both novels and dramas. The works already mentioned and "Der Katzensteg" (1889), the most disagreeable of all his works—a story so repulsive that, having read it several years ago, I could not persuade myself to read it again (an abridged edition published by Heath)—though in 1900, in their fifty-fourth, twenty-first and forty-second editions, respectively, had attracted but little attention, and Sudermann was still almost unknown when, in 1889, his first play, "Die Ehre," was produced on the Berlin stage. It had an immediate sensational success, but some qualities it must have had that have enabled it to keep its place on the German stage and caused all students of German life and literature to feel that here they have a most valuable social document—and even Germans acknowledge, though against the grain, that it is that. The story can be very briefly told:

Robert Heinecke, having returned after many years' absence spent in the far East in the employ of the "Family in the front of the house," the Mühlingks, finds his own family, "the Family in the rear of the house," sadly lacking in what seems to him anything like a sense of honour in their relations to their rich, so-called benefactors, and, more than that, finds his youngest and best-beloved sister, Alma being, led astray by Kurt Mühlingk, the son of the front of the house. The agonising endeavors of Robert to rouse his family to a sense of their ignominious relation to the Mühlingks fails utterly, and he is saved from desperation by the constant friendship and the good, though very cynical, advice of his friend, Count Trast, but most of all by the constant love and nobility of

Lenore Mühlingk, the daughter of the front of the house, who finds herself as much of a stranger to her sordid, honourless rich family as Robert finds himself to his sordid, honourless poor family. This is, as all will confess, the plot of a strong play, and a strong play Sudermann certainly makes of it, but a terribly sad play at the same time. For Robert fails in the thing he has undertaken, and is compelled, in order to preserve his sanity, to break with his own family or else to approve tacitly of a state of affairs and of a code of honour less in accordance with his own high ideals than with sentiments like this of the cynical Trast—"Was wir Ehre nennen, das ist wohl nichts weiter, als der Schatten, den wir werfen, wenn die Sonne der öffentlichen Achtung uns bescheint," or this, which might well serve as the text of the play:—having spoken of the castes in India, he goes on—"Was sie unüberbrückbar trennt, das sind die Klüfte des Empfindens. . . . Jede Kaste hat ihre eigene Ehre, ihr eigenes Feingefühl, ihre eigene Ideale, ja selbst ihre eigene Sprache. Unglücklich deshalb derjenige, der aus seiner Kaste herausgefallen ist, und nicht den Mut besitzt, sich mit seinem Gewissen von ihr zu trennen."

Yet though Robert fails, his is a very different failure from that of most of Sudermann's heroes. They begin bravely and well to rectify some error or to expiate some sin, not their own, but through some fatal flaw in their character, a terrible legacy from the past ("Katzensteg," "Stille Mühle"), or a weakness inherent in their own nature (Olga, in "Der Wunsch," Prince Witte, in "Drei Reiherfedern"), or loss of self-control and power over their nature, brought about by repeated yieldings to self-indulgence in act or only in thought (Johannes, in "Stillen Mühle," also Martin, in the same, and most of all the hero of "Der Katzensteg," and Willy, in "Sodom's Ende"), they make total shipwreck in the end, taking with them too often some innocent victim, or leaving behind them some life lost forever to all joy. (A very favorite situation and lesson of George Eliot's, by the way.)

But, because this failure of Robert's is so entirely extraneous to himself we feel the more the iron pathos of his situation, that same iron pathos of which Sudermann has shown himself such a master in "Frau Sorge"—that of a true noble nature caught, crushed under the Juggernaut of cruelly and unnecessarily adverse circumstances, ground between the upper millstone of adversity and the nether millstone of misunderstanding on the part of his own family—a man in whose hand nothing prospers, into whose life no joy ever comes for more than a moment.

There is a commoner sort of pathetic situation often found in Sudermann's work, a feminine pathos, if we may use the expression. It is Frau Janikow ("Sodom's Ende") teaching her stupid little gymnasiasts, rousing her worn-out old husband to send him out in the grey dawn to do a long day's work far beyond his strength, all in order to enable their ungrateful, dissipated son, Willy, to go into the "best society;" it is Frau Hergentheim, vulgar though she is, telling the story of her hard struggles to educate and dress like ladies her three beautiful daughters. But this feminine pathos, wherever it appears, and it appears again and again, has in it an element of contempt. For poverty has nowhere here anything noble about it—it accepts things stolen from the drug-shop by the druggist's apprentice in "Schmetterlingsschlacht," and things stolen from the front of the house by the servants in "Die Ehre."

But, after all, it is not in pathos, but in its twin-brother humour, which, "in the elemental sense, is the perception of those contrasts and incongruities which are the very texture of life" (H. Mabie) that Sudermann most excels. In this large and elemental sense, Sudermann is a great humourist. He does not stand aside and say "See how funny this is," but he lets the humour of persons and things work; he shows us in a clear but kindly and sympathetic way, humorous at once and pathetic, as true humour generally is, not only the peculiarities of German middle-class life, its narrowness of interests, its sentimentality, its vulgarity, its frequent lapses into dialect, its aping of the customs of the upper class, but also the gush and extravagance of the society world, whether that of Berlin ("Sodom's Ende"), or that of the little provincial nest ("Heimat"). It is this humour that makes some of the plays endurable as they would certainly not otherwise be. But though even such subjects as these are treated only with kindly humour, Sudermann is quite able to use sarcasm of the most cutting kind; he uses it rarely, it is true, but he puts it, for instance, into the mouths of two of his strongest women characters—Lenore, in "Die Ehre," and Magda, in "Heimat."

Now, though reformers are usually more censorious than genial, and hence more likely to deal in sarcasm than in humour, surely those critics are wrong that declare Sudermann never didactic and his concern to be merely to make a play, or to tell a good story. Material for many "Tracts for the Times" can be gathered from his works. Where have the corruption and corrupting influences of present social conditions and the consequent dangers to all

classes of society been more strikingly shown than in "Die Ehre," "Sodom's Ende" and "Die Schmetterlingsschlacht?" What a contribution to the well-worn, ever-new "Women Question" we have in "Heimat," representing, as it does, so truly the German belief that any woman, if she wants to make any career for herself, must give up almost everything that is dear to her and become a social pariah, because she must lead a life at all different from that of every *Höheretöchterenschulmädchen* submissively obedient to father, husband, or brother, however stupid or worthless. But how honestly we are shown the other side of the question as well in "Sodom's Ende," where the fashionable lady ruins her life and that of others misled by her, because she has no proper interests in life and no resources in herself. Moreover, we are shown again and again how faulty Sudermann considers the education of children, especially of girls, which leaves them so sentimental and foolish, "*himmelblaue Backfische*," lovely enough while untempted, but wax in the fire of any strong passion. The mothers from whom these girls might have learned so much, are weak and doting, only socially ambitious in a weak and vulgar way. The only strong women I recall, aside from the noble unselfish Elsbeth in "Frau Sorge," are Lenore, in "Die Ehre," and Magda, in "Heimat," Marikke, in "Johannesfeuer," the latest play, strong always except for a moment, and nobly and self-sacrificingly strong at the end, and Olga in "Der Wunsch," who can keep her strength only in death, but who keeps it to the death.

Naturally some people, not believing in the didactic purpose, or the usefulness, or the artistic value of such realistic treatment of present day society—people to whom Tolstoi and Ibsen are names accursed—question the morality of much of Sudermann's work. It must be acknowledged that he has a great and possibly unfortunate skill in picturing the intoxication of passionate, unreflecting love as he has in picturing intoxication of any kind. But unlawful love is everywhere in these works treated morally, in so far that it never has a happy conclusion; it is either overtaken by a terrible punishment or dies in the struggle to redeem the position, or is saved, but so as by fire, though sometimes too late to save its innocent victim.

A few words must be said about Sudermann's characterization. He seems, with the exception of a very few odd characters, to have but six types in all—the man in the grip of circumstances; the passionate, sensual, ill-balanced, very young man; the "Backfisch";

the neurotic woman ; the tyrannical father or guardian ; the foolish, loquacious, vulgar old mother. Moreover, the characters, though strong and convincing at every moment, have no development and no growth, and hence no consistency and no permanent interest. That the characters can be thus classified as types indicates how little there is in them of modern psychological complexity, and how near we are once more to Ben Jonson and his "Humours." Two or three exceptions must, however, be mentioned : Olga, the younger sister, in "Der Wunsch," in whom the nervous, over-wrought woman is the natural outcome of the high-strung, fanciful girl ; the fine pastors are so sympathetically portrayed in "Heimat" and "Johannesfeuer" ; and, above all, Hans Lorbass, in *Die "Drei Reiherfedern,"* the clear-headed, stalwart, true retainer of the prince.

All of Sudermann's work for the past five years has been in the drama. The production and publication of "Johannes" were forbidden by the censor (presumably because it treated a biblical subject) until the Emperor himself interfered, and it was finally acted for the first time on January 15th, 1897. It had a run of two hundred nights, and has been called "the most successful failure in the history of modern literature." As in "Die Ehre," he has been successful in building up a strong play around one central idea of honour, so here the central idea is that love which has been so foreign to the teaching of the Jews and to the nature of John the Baptist, but which is the keynote of the teaching of the new Master, whose way John has been sent to prepare. The play keeps very close to its biblical original, but we would willingly have spared some of this fidelity for a little more of the fusing fire of imagination and more of poetic beauty.

These lacking qualities are, fortunately, found in abundance in "Die Drei Reiherfedern," published in 1898. This play, or rather this dramatic poem, is written in full, ringing, melodious iambic tetrameter and pentameter lines, rhyming now in couplets, now irregularly, and has interspersed through it lyrics almost in the grand style, as the grand style is defined by Matthew Arnold. The plot seems to be an amplification of those lines of Goethe—

"Willst du immer weiter schweifen ?
Sieh, das Gute liegt so nah.
Lerne nur das Gut ergreifen,
Denn das Glück ist immer da."

The latest of Sudermann's works, "Johannesfeuer," 1900, is a return to his earlier subjects and style, the realistic-didactic-domestic drama, with the events of one St. John's Eve as its subject. It is far inferior in style and in content to the plays immediately preceding it, and we hope that it will prove to be only an interlude between them and other plays to come that will be worthy of Sudermann's genius and of his reputation as one of the two, or at most three, greatest living German dramatists.

The scene is laid on the coast of Samland, amid the sand dunes of the North Sea. Here Hans Lorbass, now in the hated service of the Begräbinsfrau, who rules this region, is discovered singing a stirring, reckless song. Then follows a fine soliloquy, which gives us a clear insight into the admirable, strong character of Hans Lorbass, who forms such an excellent contrast to his idealistic, day-dreaming Hamlet-like master. It is surely he, rather than his master, that is described in this picture of a man :

"Denn bei jedem grossen Werke,
Das auf Erden wird vollbracht,
Herrschen soll allein die Stärke,
Herrschen soll allein wer lacht.
Niemals herrschen soll die Kummer,
Nie wer zornig überschäumt,
Nie wer Weiber braucht zum Schlummer
Und am mindesten, wer träumt."

Here Hans is found by the creatures of Duke Widwolf, who has usurped the throne of Prince Witte, and is compelled to feign friendship with them for a time.

But soon Prince Witte returns, bringing with him the three heron's feathers. Hans, seeing the effect they have already begun to have on his master, entreats him to have nothing more to do with them or the Begräbnisfrau. Prince Witte, however, summons her and bids her read the riddle of the feathers. This she does in the following words :

"Die erste der Federn ist nur ein Schein
Aus Lichtern und Nebeln, die rings um dich brauen,
Wirfst du sie opfernd ins Feuer hinein,
So wirst du in Dämmer ihr Bildnis schauen.

Die zweite der Federn, merk es dir gut !
Wird dich in Liebe mit ihr vereinen,
Verbrennst du sie einsam in schweigender Glut,
Muss sie nachtwandelnd vor dir erscheinen.

Und bis die dritte in Flammen verloht,
 Reckst du nach ihr die sehnenden Hände :
 Der dritten Vernichtung bringt ihr den Tod,
 Drum hüte sie wohl und denk an das Ende."

The prince immediately burns the first feather, sees a vague, beautiful vision of a woman, turns a deaf ear to the warnings and entreaties of Hans, rushes off in pursuit of this mirage-like happiness, followed by the faithful but foreboding servant. Left alone on the shore, the Begräbnisfrau stands, crooning this song to herself :

" Geht nur, Kindlein, geht und schlagt .
 Ganz unbändig mit den Flügeln,
 Wenn ihr müd geworden, tragt
 Eueren Leib zu meinen Hügelu.

Bis ich dann ihn eingepflanzt,
 Als ein Reis in meinem Garten,
 Geht und kämpft und liebt und tanzt !
 Ich kann warten . . . ich kann warten.

In the third act we find the Prince and Hans arriving at the Court of Samland just in time to fight in the lists against his inveterate enemy, Duke Widwolf, in order to save the Queen from the necessity of giving her young son and the country into his power by marrying him. He does so save her, though wounded in the jousts. The Queen nurses him back to life, and they are married. For a time all goes well, until the old spirit of unrest begins to torment the Prince, and he alienates the affections of the people by his strange gloom and abstraction. Two who love him—the Queen and the faithful Hans—determine that he shall be made free and happy at any price. Hans enunciates his principles in the following Browningsque lines.—No "ungirt loins" for him :

" Zwischen Schuld und Rache, zwischen Unrecht und Recht,
 Zwischen Hass und Liebe und gut und schlecht,
 Zwischen Tribsand und Meer, zwischen Sumpf und Gestein,
 Zwischen Weiberfleisch und Totengebein,
 Zwischen Lust und Gesetz, zwischen Acker und Furch !
 Da geht ein ganzer Mann—querdurch !"

So, finally prevailed upon, he burns the second feather. The Queen comes to him walking in her sleep, but Witte, not seeing that thus the spell is fulfilled, is at first furiously angry. But soon his better nature is stirred by her noble unselfishness, and he determines to remain in Samland. This determination proves almost

fatal though, for, having overcome the greater temptation, the Prince succumbs to the lesser one, and falls into the grossest sensuality—the usual pitfall of Sudermann's heroes. From this he redeems himself by a brave effort, conquers and slays Duke Widwoolf, who has again been invading Samland, then leaves the country, as he thinks, forever.

Fifteen years have elapsed. We find the Prince, with Hans, once more in the lonely graveyard on the coast of Samland, looking longingly towards the city that was once his home. Here they are found by the Queen, who shows him the most loving care and makes him realize that with her he may find the resting-place she, long years before, had predicted he would one day seek. Penetrated by this idea, he forever destroys, as he thinks, the power of the tantalizing vision to lure him from her side, and flings into the fire . . . the third heron's feather. With the words,

“ Nun sind wir zwei genesen
 Von aller Not. . . .
 Bin doch . . . dein Glück . . . gewesen
 Bis . . . in den . . . Tod,”

the Queen sinks back, in death still blessing him. Her followers are about to tear Witte limb from limb, when the commanding figure of the Begräbnisfrau rises from among the graves, and, raising her arms, she declares: “This man has long been mine; I claim him now.” The restless seeking heart is soon quiet in death.

*CHURCH ARCHITECTURE IN NORTHERN FRANCE.**(An Abstract.)*

J. SQUAIR, B.A., TORONTO.

The subject of architecture is one possessing many aspects; but we shall to-day confine our attention to one only: the relations existing between architecture and the general ideas and tendencies which characterized various ages.

The art of France in the Middle Ages is one of great richness. All the forms of literature flourished; sculpture was carried to a high state of excellence; but the architecture of the period is the richest form of artistic legacy bequeathed to modern times. Church architecture in France in the Middle Ages is represented by two great types, the Romanesque and the Gothic. Notre-Dame de Poitiers, of the end of the eleventh century, is a sample of the Romanesque style. It is an oblong building of a type developed from the Roman basilica. Its nave and transept form a cross; its arches are round; its walls are low, and the flying buttresses are absent. From the Romanesque style was developed the Gothic. The same cruciform ground-plan is at the basis of both, but the Gothic takes an enormous flight upward. The nave becomes very high, to support which the flying buttresses, so characteristic of the Gothic style, are developed; the façade undergoes marked changes; the great towers become a striking feature. Beautiful details, like the rose window and the delicate arcades, are invented. The pointed arch gives also opportunities for richer sculptural displays. In the Gothic church mediæval architecture reached its climax. The great cathedrals of Paris, Reims, Amiens, Chartres, etc., have never been surpassed by other buildings in point of beauty. The thirteenth century is the period of highest excellence, but the style was continued for a century or two later.

In the fifteenth and sixteenth centuries the new movements, to which the name of the Renaissance is given, led men to consider more closely the art of Grecian and Roman antiquity. The result in architecture was that they began to show contempt for Gothic style, and to introduce features drawn from the styles of Greece and Rome. In the façade of Saint-Etienne du Mont, of the beginning of the sixteenth century, we see this mingling of styles, as we

do also in the apse and nave of Saint-Eustache a little later. After the completion of St. Peter's at Rome it became the fashion for a couple of centuries or more to build churches of a domical structure, like St. Peter's. Such are the churches of the Sorbonne, that of the Invalides, the Panthéon of Paris, and many others. The Grecian colonnade and pediment, coupled with the Roman dome, are the striking features of the churches throughout the period known as the Classical in literature. The very word Gothic became a synonym for barbarous. Nothing was in good taste that was not of Grecian origin. This is one of the most striking phenomena in the history of art. The men of the Renaissance did not cast aside the Gothic style and adopt the Classical, because the latter was intrinsically more artistic. Indeed, it is doubtful if it was so. They really rejected the Gothic and adopted the Classical because, under the charm of the superior Classical philosophy and poetry, they rejected their own mediæval literature, and along with it, what was no part of it, their mediæval architecture.

The church of the Madeleine, of the year 1807, represents a new phase of development. It is true that it was intended by Napoleon not as a Christian church but as a temple of glory, and so could be fashioned more appropriately after the model of a pagan edifice; but that is not the only reason for its being almost an exact copy of a Grecian temple. It is easy to see by comparing, for instance, Saint-Etienne du Mont with the Panthéon that free handling of forms was waning. The Madeleine marks the close of the eras of invention, and the beginning of the era of imitation. The distance is great from the free spirit of inventiveness which produced a façade like that of Reims to the spirit of imitation which produced the colonnade, however beautiful, of the Madeleine. The nineteenth century is the age when men are more anxious to secure historical accuracy than to invent bold, striking novelties. The field from which to choose models has been very much widened, however, since the Romantic movement of 1830. Hugo and his contemporaries turned their attention to mediæval art, and rediscovered, so to speak, the Gothic cathedral. That graceful form became again an object of admiration, and architects took it as a model for modern structures. But Romanesque and Classical models are not excluded. In fact, nearly all types of buildings are copied in our time.

NATURAL SCIENCE SECTION.

CHARCOAL IRON.

W. K. T. SMELLIE, B.A., DESERONTO, ONT.

In giving the following paper, the title which stands opposite my name in our programme, I was governed by two considerations: first, that I think this department of iron smelting especially interesting as being the only one that can be made a permanent industry in this Province without the artificial stimulus of a government bonus; and second, that there is in the town in which I at present live, a charcoal blast furnace, which has for the last two years been in continuous and, I believe, successful operation.

I wish to group the few remarks that I have to make on this subject into the following sections:

1. Our iron ores.
2. Our fuel.
3. The furnace.
4. The needs of the situation and what we may do to supply them.

But permit me, before doing so, to state briefly my reasons for thinking that coke iron smelting cannot, without outside financial assistance, be made permanently successful in Ontario. At the present time most of the ore used in our smelters is brought from the United States. The fuel also, whether in the shape of coal or coke, must be brought from the same country or from the maritime provinces. The limestone and other substances necessary for a flux may, of course, be obtained in abundance in most districts in this Province. Now, we may in the future find iron deposits of the kind required, but there is not the slightest hope that anywhere in Ontario coal will be found in sufficient quantity to be commercially valuable. Even if we should find a good iron ore we should not thereby obtain any advantage over the people of

Pennsylvania and Alabama who have abundance of good ore, while they would retain the enormous advantage of having their fuel adjacent to their ore, instead of having to transport it a long distance by water or rail to the furnace, thus adding largely to the cost of producing the iron. Therefore, though under the fostering influences of a government bonus, duties, and the present high price of iron, a coke-iron industry has been established in this Province, I do not see how it can survive a withdrawal of that bonus, coupled with the fall in prices which, as we know, periodically takes place.

1. *Our Iron Ores.*—In regard to our iron ores a good deal of misapprehension of the facts seems to exist in the minds of many. I confess that, until I began to investigate the question and converse with men practically acquainted with the subject, I was under the impression that for the successful establishment of an important iron industry in this Province, the one great want was coal. Though this want certainly exists, the place of coal can be supplied to a great extent by wood charcoal; but it appears that a more serious difficulty exists. Leaving out of account the Helen mine at Michipicoten, which is said to yield a good quality, it is generally admitted that sufficient good ore has not yet been discovered in Ontario. You will probably challenge this statement and quote authorities in support of your view; but let us examine the question a little in detail. Professor Chapman, than whom, perhaps, no higher authority can be found regarding our mineral deposits, says at page 306 of his "Minerals and Geology of Central Canada," in reference to the North Hastings, Victoria and Peterborough iron ores: "The iron ore consists chiefly of magnetite, but valuable deposits of hematite replace this at some localities. Many are exceedingly rich and pure, holding 65 to 70 per cent. of metallic iron, with consequently very little intermixed rock matter; and although pyrites is occasionally present, the amount of sulphur and phosphorus is in general quite low. But some of these magnetites are rendered unmarketable in consequence of the presence of titanium in comparative excess. The deposits of workable ore, however, far exceed in number those which are unavailable from the presence of titanium."

This, at first sight, looks encouraging, and I have no doubt that the professor's analysis of the samples submitted to him was quite correct. It is nevertheless a fact that our iron workers are unable to use, with good results, more than 15 per cent. of our Canadian

ore in making their mixture of ores for the furnace charge. Furthermore, I am told that 50,000 tons of ore have lain useless at Coe Hill for years after being mined, and that lately the Smelting Company in Hamilton bought 20,000 tons of this at a dollar and a half a ton, a price which sufficiently indicates its value. The objection to the ores by practical men is that they are far too high in sulphur.

It will be remembered that Professor Chapman mentions the occasional presence of iron pyrites in the Central Ontario ore. The intermixture of pyrites with hematite and magnetite is constantly referred to in the reports of the Geological Survey, and generally as rendering the ore comparatively worthless.

While this presence of pyrites might not vitiate a small specimen of the iron ore which might be submitted to analysis, it nevertheless would become an important factor in determining the value of the ore when it came to be mined in quantities for smelting. Again, it is recognized that as the mine extends farther from the surface, the amount of sulphur in the iron ore increases. It is therefore not difficult to believe the statement of Professor Chapman in reference to the result of his analysis, without doubting that of the practical iron-workers in regard to their experience with these ores.

2. *Our Fuel.*—Though we have no supply of coal to make coke, we have in Ontario abundance of the raw material from which wood charcoal is made. It is made in kilns, in retorts and in ovens, that made in the latter two being preferred for smelting. In order to produce a good quality of charcoal, a good quality of wood must be used, and complaints are sometimes heard regarding the charcoal, because an effort is made to use in its manufacture soft wood which is useless for any other purpose. The desire to obtain as great a quantity of by-products as possible also results in producing an inferior quality of charcoal. The principal by-products are wood-spirit (methyl), acetate of lime, and tar. The value of these is such that charcoal itself can be put on the market at a very low price, especially when purchased in such quantities as are required for iron-smelting. It is interesting to note that at least some of our smelting furnaces would not in all probability have been established in this country if the United States Government had not imposed an import duty upon charcoal, which so enhanced the price of it when brought from Canada as to seriously reduce the profits on the manufacture of charcoal iron.

Because of its greater surface, charcoal, when heated in the fur

nace, reduces more CO_2 to CO than coke does. This results in greater de-oxidation of the iron in the upper part of the furnace. Consequently less fuel is needed to complete the smelting in the crucible. Thus a smaller weight of fuel to the ton of iron produced is necessary when charcoal is used than if the smelting be done with coke. The excellence of charcoal as a fuel for iron smelting has been recognized from the earliest times, and in many different parts of the world. The native Indian iron, so famous for its quality, the Syrian, the Catalan iron, and the iron of the Hartz Mountains are all smelted with charcoal, in some cases with very primitive apparatus. The Dannemora iron of Southern Sweden is of the finest quality, partly owing to the use of charcoal in smelting. This fact led some enthusiasts to suppose that we could in this country produce a metal to compete with the celebrated Swedish iron. Those who held this view forgot that the great merit of the Dannemora iron depended not only on the method of smelting but also on the peculiar excellence of the ore, which has an unusually high percentage of iron oxides with very low sulphur and scarcely a trace of phosphorus. Our iron, except for the purpose of puddling, is in no sense a rival of the Swedish. It has, however, the qualities belonging to charcoal iron, which render it especially useful for certain purposes, such as castings requiring strength; for these it commands a higher price than coke-iron. For this reason, and also for the more cogent one that we have no coke, it behooves us to take care that our supply of charcoal be not exhausted, or else our iron industry will vanish.

3. *The Furnace.*—Much might be written regarding this part of the subject. The development of the modern blast furnace from more primitive forms; the enormous size of some of the English and American coke-using furnaces; the various shapes, internal and external; the cold blast and the hot blast, various forms and positions of the *tuyères*; the utilization of the gas for heating the blast and the boilers—all these things and a hundred others in connection with the furnace are of great interest and must be studied by anyone who wishes to become familiar with the subject. But as the time at my disposal and your patience are both limited, and as all these things are set forth most admirably in the *Encyclopædia Britannica*, it is scarcely fitting that I should enter upon the details of furnace construction, especially as I could do little else than quote from books that are within the reach of you all. One fact, however, must be mentioned in regard to the size of the furnace used in making char-

coal iron. In Sweden, Norway, and Lapland small furnaces are the rule. When the immense size of the 'great coke-using furnaces is considered in connection with the fact that the furnace is always kept full, it will be readily seen that the pressure of the superincumbent mass of ore, fuel and flux becomes very great towards the lower part. It has been held that, though this may be borne by the dense and hard coke or by anthracite coal, the more friable charcoal would be crushed to powder under the weight, and the proper working of the blast prevented. Although this is true to a certain extent, no doubt, it is also true that the limit of size in charcoal blast-furnaces has not yet been reached. We may hope, then, for a considerable increase in the size of our blast-furnaces if the volume of trade demand an enlarged output.

4. *The Needs of the Situation and What we may do to Supply Them.*—And now we come to my fourth topic, which is, after all, the most important for our consideration. I think, if you will recall what I have said regarding the ores and the fuel, you will agree that a good iron ore and plenty of good charcoal are prime necessities; and a moment's thought will convince anyone that these must be of little avail if they are not skilfully handled when brought to the furnace.

We need, then, a good iron ore. The majority of the ores in Ontario are at present under the ban on account of the amount of sulphur they contain. We must, therefore, either devise a means of separating this element, or find an ore which is free from it naturally. There seems to be little hope that combined sulphur can be removed from the ore by chemical means, while roasting is unsatisfactory and expensive.

Our hopes of securing a good workable iron ore must then rest on the possibility of finding an ore naturally good. Many anticipate that greater effort on the part of prospectors will make this possibility a reality. We must not only hope, but work for this end. We, as teachers of science, should endeavor to imbue our pupils with an interest in rocks and minerals, and promote, as far as we can, an intelligent acquaintance with the characteristics of those at least among them that are of greatest economic importance. Many a man has blindly walked over a fortune when a little knowledge of mineralogy might have opened his eyes and given wealth not only to himself but to the community to which he belonged.

I trust that our High School courses may be so modified as to allow of the subject of Mineralogy being taught without unduly

overloading the curriculum. It is a subject especially interesting to boys, and well calculated to cultivate their powers of observation.

When we come to the second need, that of good charcoal, we have quite another difficulty to face. We have no need at present to seek for the raw material, for we have abundance of it. But, if the Province and the Dominion do not learn a lesson from the experience of older countries, our supplies of wood will be exhausted before our children are honored for their grey hairs. The reckless destruction of valuable timber in the Province of Ontario which has gone on for many years, and is still going on, promises, if it be not stopped, to deprive us of one of our most valuable resources, not only for the charcoal business, but also for lumbering and all the vast wood-working industries which are dependent thereon. Some little effort has been made by the provincial governments to restrict the cutting down of trees, as in Quebec, where none must be cut less than twelve inches in diameter at the stump. But much more must be done to preserve our forests.

Other countries have attacked this problem in various ways and with various degrees of success. Prussia has probably the most advanced forestry system in the world. There are forest schools, with a curriculum extending over two and one-half years, and after five years' training and a final qualifying examination in natural science, practical forestry, and forest law, the successful student becomes eligible for a position in the forest department.

Forest schools are also established in Russia, France, and other countries.

British India has an extensive forest department, which is a branch of the civil service, and grand work has been done by those lonely men, who, isolated from European society for months together in the great forests which cling to the slopes of the Ghauts and the Himalayas, nevertheless pursue their toil with a magnificent enthusiasm, for which we should have difficulty in finding a reason, if we did not remember that they live close to Nature in her grandest form, and seem to have, perhaps unconsciously, become imbued with her mighty soul.

In Sweden, Norway, Austria, Germany and France, the forests are carefully preserved. In nearly all these countries this is effected by allowing natural reproduction to be carried on without injurious interference, while in Great Britain the plan most generally followed is that of replanting. In India not only are the

forests preserved, but large plantations have been made in many parts of the country. We, who are the "heirs of all the ages," surely ought not to neglect or destroy those precious possessions which in the older countries are being conserved at so great an expenditure of money and labor.

Whatever measures have been taken so far in this country have not been effective; and here again there is work for us to do. We may, each in his own locality, impress upon the pupils and the public the necessity of preserving our trees, and of not using year by year more than that portion of our forests which natural increase or plantation may year by year replace. Our botany classes should be made more practical. Identification of woods should form part of our work, and we should lead our pupils to study the forms and habits of the forest giants as well as those of the pigmies that lie at their feet. We should thus, by exciting their interest in forestry, help to build up a strong public opinion in favor of forest preservation. And this is truly all that is necessary; for our Government, however it may fail to anticipate or lead public opinion, never fails to furnish any legislation which is demanded in strong enough terms and backed by a sufficient majority.

Supposing that a good iron ore has been found and that proper precautions are taken to ensure a constant supply of good charcoal, there remains another need which must be supplied before we can say that we are in a position to profit as we should by these resources that Nature has given to us. It is much to be regretted that, at the present time, when men are required as chemists, assayists, furnace superintendents, etc., it is so frequently necessary to take men from the United States, from Germany and elsewhere, to fill these positions, because our own Canadians are not sufficiently trained and skilled to compete with these experts from other countries.

However, it is perhaps natural that such should be the case, as in the development of industries in which expert knowledge is required, the demand usually precedes the supply. But it must be seen to that this condition be not permanent. I think it should be our aim, as teachers, to direct the attention of promising pupils to the positions in these lines that are within the reach of those who will by study and industry qualify themselves to fill them.

We should, furthermore, strive to have our school and college curricula so arranged as to furnish the kind of training which is

required. The Technical Schools which are being established throughout the country will help on this work, and if manual training of a reasonable kind be introduced into our Public and High Schools, it will not only awaken an interest in mechanical pursuits, which is too often lacking in the minds of our pupils, but it will cause more of them to turn their attention to science. If those who do this are given proper facilities for pursuing their studies, we shall find in a few years that Canadians and not foreigners are filling the important positions in our mines and smelting works, and there will be no longer any reason for remarks such as were made by Mr. Clergue, of Sault Ste. Marie, on a recent occasion, when a University deputation waited on the Ontario Government.

I feel that this paper is of a very imperfect nature, and that I have only skimmed the surface of a great and interesting subject instead of treating it as it deserves. But the shortness of time at my disposal, and my own limitations, forbade a fuller and abler discussion of the charcoal iron industry. The object that I set before me has been attained, however, if I have succeeded in inspiring the thought that we teachers have a work to do in connection with the great industries of this Province; that there is work for us to do both outside and in the classroom, which will, if faithfully done, redound to the material advancement of our Province, and will leave an imprint on the lives of our pupils and on the opinions of our fellow-citizens.

CLASSICAL SECTION.

ROMAN RUINS: A RAMBLE IN AN OXFORD VACATION.

L. CÆSAR, B.A., PORT HOPE.

[Inasmuch as the first part of this paper, as read at the Association, did not deal directly with Roman Ruins, but was largely composed of references to Greek sculpture and opportunities in England—especially in the Elgin Room of the British Museum—for studying it and gaining an appreciation of that side of Greek genius, that part has been omitted.]

Last Easter we had six weeks' vacation, so I decided to take a tour up the eastern side of England, through Cambridge and most of the cathedral towns, then into Scotland, visiting Edinburgh, Stirling, Lochs Katrine and Lomond, and Glasgow, and back by way of Scott's home, then across country to Carlisle and the English lakes and back home by Stratford-on-Avon. This trip, I knew, would bring me close to several places intimately associated with the Roman occupation, and naturally I determined to visit the ruins whenever I could conveniently do so.

In telling you of the Roman ruins I am, of course, merely telling as a sightseer who was deeply interested in what he saw. The first place, then, in the course of my trip that I came to, that was of much importance as a Roman town was Lincoln. Here, after going through the cathedral and a famous old castle, which I was especially anxious to see, I set out in search of the Roman ruins. The first I came to was a large old gateway at the end of one of the main streets. It required no guide-book to tell that this was Roman, for its ancient look and rounded arch told their own story. It had evidently formed one of the main gates of the city wall in early times, and despite the ravages of time it was still large and strong. Several layers of stone on top had crumbled away, but the arch was still intact and it will probably see many centuries more.

Returning along this same street I came to a house with the sign, "Roman Ruins" on the door. Paying my shilling I entered, and was taken down into the basement or cellar. Here I saw several fine round pillars about a yard in diameter standing upright in a straight row, and near by some blocks of mosaic, a number of earthen vessels, and other relics. The guide soon explained that these were some of the ruins of a Roman house which he had come upon in digging the foundations for his own home. The pillars had formed the portico, and the mosaic had been taken from the floor of the building itself. Just by the portico ran the street, part of which was still visible. It had here, at least, consisted of a kind of cement, which was as hard as stone, and did not break as easily as the stone of the neighborhood. The whole house, judging from the pillars, must have been a fine structure. Its length had been measured and found to be one hundred and seventy-seven feet—no small building.

Next day I was at the old city of York, but finding that its Roman ruins were practically the same as those that could be seen either in the British Museum or at Chester, I did not visit them. I spent most of my time instead in viewing the fine old city walls which are most interesting, and the great York Minster with its wealth of historical associations. By the way, the cathedrals of England are a glory to the nation.

Two or three weeks now elapsed in delightful rambles around Edinburgh and other parts of Scotland, among them being a trip to Loch Katrine and Ellen's Isle, a spot whose beauty I shall never forget. But leaving bonnie Scotland and coming down to Carlisle, let us resume our visits to the Romans. Carlisle, as you know, is on the line of Hadrian's Wall, which ran from Wallsend on the Tyne to the Solway Firth, a distance of seventy-three miles. At Carlisle itself there were no traces of the wall to be seen except a few posts set up to indicate where it ran. I did not know exactly where I should go to get a good view of any remains that were to be found; however, I chanced to drop into the museum almost as soon as I reached the city, and to my delight one of the first things to attract my attention was a number of sketches of the most interesting parts of the Roman wall, arranged around the room. I was, also, lucky enough to meet a man here who was well acquainted with all the localities represented, and on his advice I at once took a train for a village called Greenback, about twenty miles east of Carlisle. On my arrival I made inquiries as to where the walls

were to be found, and was told that they were only about two miles away. Delighted with the prospect of soon being there, I set off at a brisk walk, and, after getting lost and finding my way again, I at last came in sight of a long line that looked from a distance somewhat like a ruined wall. It ran along the top of a high ridge through a farm on my left. The question now was how to get to it, for trespassing is a different thing in England to what it usually is in Canada, as a young Yankee friend and I found out once to our surprise. I decided prudence was the better part of valor, and so went up to the house and asked permission to go through the farm to the walls. It was readily granted, and I was told simply to go straight on and I could not miss them. About fifteen minutes' walk uphill brought me to the line I have mentioned; but when I saw only a few old stones piled up in heaps here and there, and a great number of old pits now covered with grass, running along as far as I could see, I was naturally disappointed; for I could make nothing of them except probably the old wall had crumbled away and that these were the traces of the earthworks in connection with it. However, after a time as I walked along towards the east, hoping to see something along the line, I began at last to feel a sense of deep pleasure in the thought that I was actually looking at the traces of the work of the Roman legions and walking along the very ground that they had often trod. With thoughts like these in my mind, I had gone along about half a mile without seeing anything very attractive; but, as I halted and was gazing upon the country, I suddenly caught sight of something on the other side of the hill beyond a valley to the north of me. It at once rivetted my attention, for it was a large circular enclosure, and appeared from a distance to have rows of seats around it, one above the other. It flashed upon me that I had seen in the museum that an amphitheatre had been excavated somewhere in this direction, and felt that in some lucky way I must have stumbled upon it. As you may readily imagine, I was not long in crossing that valley and beginning the ascent of the hill; but first I called at another farmhouse near by to make inquiries about it and the wall. A rough but kind-hearted farmer came to the door, and, to my amazement, when I asked him about the Roman wall, he told me it was still a quarter of a mile to the north, just along the top of a line of hills. "And what about the enclosure over there?" I said. He laughed and said that it was an old lime-kiln in its day. I need not say how I smiled at my greenness. But if I was disappointed

in my amphitheatre, I was reconciled by the thought that I had still the wall before me to see.

After asking my good-natured, stalwart friend what sort of farming was carried on here, and being told that they devoted their attention very largely to sheep-raising and to cattle-raising to a lesser extent, I hurried off up the hill; and when I reached the summit, there at last were the very stones still standing that the Romans had placed in their position; and as far east and west as the broken ground permitted me to see, they ran in one unbroken line. It was not a straight line, however, for evidently the Romans tried, as far as they could, to keep the wall on high ground, and consequently it winds in and out considerably with the character of the ridge along which it is built; but wherever it runs through moderately level country, it is as straight as a rule.

In no place was it still its original height, which I have since found out is thought to have averaged about twelve feet. It is to-day lowest on the smooth level ground. In those places, and where it ran through the woods, it was scarcely more than four feet above the level, and was overgrown with moss and grass to a very large extent. On the heights, however, it was considerably higher, in several places averaging fully six feet.

I was very careful to observe its width all along, and find on consulting my diary that I have stated that it averaged six feet, though in places it was considerably wider. It is believed that the original width was from six to nine feet; so this bears out my measurements pretty well.

The whole wall was made of freestone cut in blocks of about eight inches thick, ten broad, and about fifteen long. The stone was probably originally a grayish color, but now it is a dull brown with age. It is hard to say what the southern side was like when it was built, though it is rather uneven and jagged to-day; but the stones on the northern side—the important side—are all carefully dressed, and fitted together in such a way that they still form a smooth front like the side of a building, wherever they have not been moved or covered. You cannot help feeling that it would have been no easy task even for the active Picts and Scots to scramble up to the top, though no Roman soldier were on guard.

The labor involved in putting up the wall was undoubtedly very great, for it runs in places over very rough and precipitous hills that are hard enough to-day to climb without anything in one's hands. The stone, too, often was not taken from the neighbor-

hood, but was brought many miles. Then, further, the fossa, or trench in front, must have required an enormous amount of work. It is said to have been originally thirty-five feet wide and fifteen feet deep—just imagine a trench thirty-five feet wide and fifteen feet deep, and seventy-three miles long. At present this trench, so far as I can remember, is about fifteen feet wide and six feet deep. It is all covered with grass, of course, and forms the neatest drain, wherever the ground is level, that I think I ever saw. I could not help thinking that the farmers, if they have any sense of gratitude, ought to feel that they owe the Romans many thanks for draining their fields so nicely for them. There is another reason, too, why they ought to be grateful, and, judging from their actions, they do seem to have appreciated what was done for them. They have taken those nicely-shaped stones that the Romans placed so carefully together, and have built stone fences for themselves around their fields wherever they needed them, just leaving sufficient, of course, along the old wall itself that it too might form a fence. I suppose that if we were living there we should do the same thing, so there is no use of our being indignant.

From the place where I saw the wall I traced it along eastward for nearly two miles, until I came to what I was very anxious to find, namely, an excavated camp called Chesters. It seems that originally the Romans established at about an average distance of every four miles a stationary camp (*castra stativa*), and every mile, or nearly every mile, there was a little station for a smaller body of men, a *castellum*. The camp I refer to was a *castra stativa*. Under the circumstances you would not expect it to be like an ordinary camp, nor was it. It was small, being only about one hundred and fifty yards square. All around it were well-built stone walls, with what must once have been a very good broad and deep fossa in front. There was but one gate, and that was naturally on the south. Inside, and all along the western wall, and right in connection with it were walls of what must once have been good warm quarters either for the soldiers or the officers. Each of these houses was about fifteen feet square, and had a door opening into the other, and also into the central part of the camp itself. Then some little distance south of the centre of the camp were walls of larger, but not so firmly built, houses, about thirty feet long by fifteen wide. Some of the stone used in building the different houses had been carved into different devices, and in one place I came upon what looked very much like an altar. I saw

also a stone or two like those the Romans used for grinding corn. Such then was the Roman camp.

From here I went on further east still, and on the top of a very rough hill I found a *castellum*. It was an enclosure about sixty feet square, but there is nothing of any interest to tell about it.

A little south of the wall were traces of an old *vallum*, or earth-work, that they had also built for greater security. I cannot help thinking that the first line of pits I came to, and mistook for the wall itself, may have been a second, or even a third line of earth-works. I find some authors state that there were three such earthen walls, as they call them, south of the main stone wall. However, I merely suggest this as a possible explanation of why a great ditch should have been built along those hills. There was also, as you would naturally expect, a Roman road running nearly parallel with the main wall, but it has almost disappeared. With this rather lengthy description of Hadrian's Wall I leave that subject.

A few days after this I had visited the beautiful English lakes and the home of Wordsworth at Grasmere, and sailing down Windermere I went right from there to Chester. This is, I think, an even more interesting city than York. It is the only city in England, so far as I know, that has its old walls remaining in their entirety, or almost so; but its chief attraction for me lay in its long rows of quaint old houses of the age of Elizabeth or of the Stuarts. Its proximity to Gladstone's home, Hawarden, and to the great estate and beautiful palace of the Duke of Westminster lend it additional interest.

Chester was famous as a Roman military town, and several legions were often stationed there, so that one would naturally expect to find ruins. If you go into the museum you find one large room solely devoted to Roman exhibits, but it would be foolish for me to attempt to describe them. The one thing among them that particularly attracted my attention was the great number of tombstones I saw. They were just about the size of those small flat tombstones that are so common in churchyards in our own land; but they were made of the red stone of the locality, and were often five inches thick. Each had its inscription upon it, which usually stated that it had been erected by the wife or heir of this or that centurion.

The most interesting Roman ruins, however, in Chester are those of Roman baths, and ruins of at least two of these are to be

seen. I do not feel that I dare attempt to describe them on account of the difficulty of making clear what they were like. One thing I can say, however, and that is that if you saw what is left of those Roman baths, you would not have the least idea what they were intended for, unless, indeed, you had read the subject up beforehand, and even then I question whether one would not find them puzzling for a time. The chief trouble is that the baths themselves are gone, all except the cold-water tank or vat into which the bathers plunged before being scraped down with strigils and dressed. The other ruins that remain are simply what is known as the hypocaust. I thought at the time that I was looking at this, that these few tiles about two feet high and eight inches square standing around in a little group, and each about two feet from the others, must have supported a bath above, and then by throwing in wood and lighting it they would serve as a furnace to heat the bath. But I have since found out that while they did support the stone floor of the bath-room above, their other duty was simply to serve as a passage-way where the heat from a furnace near by might pass through and warm the room where the hot bath was taken. You will remember that the Romans had a most elaborate system of baths, including vapor baths, hot baths, shower baths and cold baths; and it is interesting that, unlike the modern Englishman, they were not content, even in England, to have only the cold-water bath. The Romans, no doubt, used the bath largely as a luxury, but at the same time it is admitted that they and the Greeks knew far better than we do how to preserve the freshness and health of the skin.

Now I am almost through with my tale, but let me first skip to Oxford, and, taking a bicycle, run out to a place called Dorchester, about ten miles south of the city. Here you will find some earth-works that will make you stare if you are like me. They are the remains of a very large camp. Three sides of it were formed by the river Thames, which winds in a semicircle here; the other side is formed by a double rampart. The fossa in front of the outer rampart is almost filled up, but the rampart itself is still a great heap of clay twelve or fifteen feet above the level field around it. Then comes a great trench in between it and the second rampart. This trench is about seventy-five feet wide, and the second rampart itself rises twenty feet above it. The amount of digging the Romans have done here and elsewhere simply amazes me. Ruskin says somewhere, when speaking of socialism, "Distribute the

earth as you will, the principal question still remains: Who is to dig it?" If we were to take Ruskin literally, it seems to me that if the Romans were living to-day they would soon answer that question for him, they seem to have been so very fond of digging.

In what I have said about the Roman ruins you will have noticed that I mentioned practically nothing about Roman roads. I was on several of them at different times, but I must confess I could not tell them from any other road, they have been so covered over and repaired; consequently I shall not say anything about them. There are also many other Roman ruins in England and Scotland that I did not see, for I have only told of those that came in my trip.

In what I have said about Greek sculpture or Roman ruins I do not know whether there has been anything of much benefit to my hearers, yet to myself what I saw was full of interest and full of benefit, and has given me a new pleasure and enthusiasm in the teaching of classics and ancient history. The Greeks seem a different people to me in several ways to what they did a few years ago, and, as for the Romans, I shall never forget that cold windy April day when I stood by the old wall on the top of that high ridge between England and Scotland, and went back in mind to the days when the warning blast of the trumpet sounded along the heights, and the heavy tread of advancing legions could be heard. I could not help picturing to myself many a wild rush of impetuous barbarians against the unconquerable Roman line; and then suddenly it occurred to me that this was but one corner of Rome's great empire, and my thoughts carried me off to where another larger host was guarding the distant confines far away by the Tigris and the Euphrates, or, nearer home, keeping watch over that long line from the mouth of the Rhine to the mouth of the Danube, and as I thought of how many centuries Rome had ruled the world with undisputed sway, I was filled with a new awe for the greatest race of conquerors, the greatest race of natural rulers saving perhaps the Anglo-Saxon, that the world has ever seen.

TIBERIUS: A CHARACTER SKETCH.

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In taking this as the subject of a thesis no writer now can lay claim to priority in treatment, nor can he hope to bring to light many facts that have hitherto been hidden from those who, more learned and advantaged, have explored the whole field of literature treating of Tiberius. The same statements have to be marshalled the same fields of literature explored, and the only originality that this essay can claim is new coloring derived from the disposition of material and the imposition of emphasis. Indeed it has occurred to me, from reading the opinions of different commentators, men who hold views almost diametrically opposed, as Suetonius and Velleius Paterculus among the ancient writers, and Niebuhr and Beesly among the recent ones, that the particular view taken is the result of a shifting of emphasis from one part of the evidence to another. In other words, if credence is placed in Suetonius and withheld from Velleius Paterculus, or *vice versa*, Tiberius is painted as a man of savage cruelty and disgusting debauchery, or of surpassing genius in generalship and statecraft.

And does not the disposition of the writer enter largely into his spirit of research, or is not the view taken influenced considerably by his own natural bent? Why should Professor Beesly, in his essays on Catiline, Claudius and Tiberius, attempt largely to rehabilitate them? Assuming, as we must, that he is entirely sincere and honest in his views, we cannot but conclude that the subjective element is found in his account of these, in his opinion, much maligned men. The recourse, therefore, for an unbiassed account is to weigh the evidence dispassionately—to give an altogether intellectual criticism. This I will endeavor to do, having said so much for possible errors.

I am in entire sympathy with Professor Beesly in regard to the biographical manner of treating such a subject. Although in a character sketch the different elements as seen in character may claim prominence, still the law of cause and effect obtains strongly in life. "We are part of all that we have met;" in other words, our character is largely the result of circumstances. Largely, I

say, for exceptions can be pointed out in the case of persons who are thereby all the more ennobled and conspicuous. Joseph could still resist temptation, but even he, according to the Eastern legend, when flying, "turned to gaze, and, half undone, wished that heaven and she might both be won." But when we consider the power of forces persistently applied, we cannot wonder that the struggling soul often surrenders itself to evil in despair, and against its enemies indiscriminately "lets slip the dogs of war." I do not say this *apriori* of Tiberius, yet some have taken this view, and in any event such a contingency is possible. Character in his case was largely determined by circumstances of which he found himself the plaything. Action and reaction were equal; he became such a man as was most natural for him to become. "Our attention," says Furneaux, "throughout this period (the latter part of the principate of Augustus) must be directed mainly to the circumstances that formed the character of the prince." And again, "Such circumstances, acting on such a temperament, produced such a character as we should expect." Further, "To say that he was austere and generally feared is to say that his disposition was such as nature and circumstances had made it." It is only when these circumstances are treated in their proper order that we can hope to come to a clear opinion of Tiberius.

The future Emperor was born in B.C. 42, of the distinguished house of the Claudia. By his mother's marriage with Augustus he came into the Imperial family and thereby advanced rapidly in his political career. He assumed the "toga virilis" in B.C. 27, became quæstor in B.C. 23, prætor B.C. 17, and consul B.C. 13. The death of Agrippa, B.C. 12, brought Tiberius forward as a possible successor. This honor was more than counterbalanced, however, by the forced divorce of his wife, Vipsania, and his unhappy marriage with his step-mother-in-law, Julia, a proceeding that likely was the first step towards souring his disposition. He became *trestissimus hominum*. Soon after, Tiberius took the strange step of retiring from public life into retirement at Rhodes, where he remained until A.D. 2, often in great peril of his life from court intrigues, particularly those of Caius, his step-son. On the latter's death, in A.D. 4, Tiberius was at once adopted into the Imperial family, clothed with tribunician power, and pointed out as the heir. This measure of success was embittered by the forced adoption on his part of his nephew, Germanicus, even to the prejudice of his own son, Drusus. The following ten years,

probably the brightest in the life of Tiberius, were spent chiefly in wars in Germany, Dalmatia and Parmonia, where he proved, as Merivale says, "the most consummate captain of his day." These operations were barely completed when the announcement is made that "Augustus is dead and that Nero has assumed direction of affairs."

Such subjects as should be discussed here, as the hesitancy of the new Emperor, his conduct towards the senate, the nobles, and Germanicus, I shall pass over, and take up in a brief review the first period of his reign, comprising eight years, and characterized by the historian as "a time of cautious reserve, and of deceit in its false claim to virtue."

We can detect here a tacit admission that the administration, taken as a whole, has been satisfactory, and that a great deal of credit must be given to the Emperor. Public matters and the most important private ones were treated of in the senate; freedom of discussion was granted to the chief men of the state, and the Emperor himself, when they descended to gross flattery, checked them. Offices were given after the consideration of the recipient's noble ancestry, brilliant military service, or acknowledged accomplishments in civil life; so that it was generally clear that there were no better men for the position. The consuls retained their prestige as did also the prætors; the power of the lesser magistrates was entirely without check; and the laws, except that one dealing with treason, properly administered. Cæsar entrusted the management of the imperial provinces to men who had been tried and proved, and sometimes to those who had yet to establish their reputation, and if once appointed they were continued in office indefinitely, so that the most of them grew old in the same employments. If the money spent on games was decreased, the deprivation was atoned for by strenuous exertions to feed the pauper city throng; corporal punishments and confiscation of property were not resorted to. The Emperor had not many estates throughout Italy; his slaves were not numerous, and there were but few freed men in his household. Whenever he had disputes with private citizens, the matter was settled in the law courts. His purse was always open to help the unfortunate—a virtue that remained with him to the last. He deserves commendation for his attempt to lessen the popularity of the theatre. In this respect he stands in great contrast with the Roman knights and senators who gave actors senseless and shameless public countenance. So far was he from

debasing himself by courting private legacies, that he did not even accept them unless he had been on friendly terms with the giver. Unworthy members were expelled from the senate, not from the Emperor's personal ill-feeling, but from admitted vices. A trace almost of chivalry, though grudgingly acknowledged by Tacitus, was shown by Tiberius' treatment of his old enemy, Maroboduus. This German king, when pressed by foemen at home, threw himself on Cæsar's mercy, was kindly treated, and granted an asylum at Ravenna. It was doubtless to Tiberius' advantage to have him in this position as a handle against Arminius. But when an offer was made to take the life of the latter—a proceeding that would have been to the advantage of Rome—Tiberius refused to employ treachery against so worthy a foe. And surely it was no harm, especially in view of the condition of Roman society, for an old man of sixty to show a little pardonable pride at the birth of twin grandsons. But even this action, which rather touches a cord of sympathy and provokes a smile in us, does not escape the sarcasm of the historian.

The continuance of magistrates in office cannot be regarded as a serious offence. In republican days tenure of office was annual, and so a multitude could enjoy the sweets of the position. When a governor went to a province he knew he could stay there but for a year, so generally he hastened to make hay while the sun shone. And there was a crowd of expectant candidates in the background, impatiently awaiting their chance of material aggrandizement. The shorter the term, the greater was the number of magistrates, and the greater the amount of wealth required to satisfy them. Therefore, it was certainly a step wisely taken, when Tiberius, imitating Augustus, continued satisfactory magistrates in power, thus ensuring a continued policy and more efficient administration, springing from accurate and extended acquaintance with the duties of the position.

It is quite pardonable in Roman historians of Tacitus' views to devote a large part of their work to recording events within the capital, the seat of empire, and chiefly the doings of the senate—the time-honored executive of imperial power. But a record of such proceedings, though valuable, is but an official record of parliamentary legislation, and does not at all give us a comprehensive grasp of the progress of the people, such as Carlyle looks for in a true history. And surely the report of a discussion in the senate is not more important than a statement showing us the beating of

the national pulse in such part of the empire as Spain, Gaul or Greece. If we pause for a moment and inquire what was the condition of this, the larger and more buoyant part of Roman power, we shall see that even though the Emperor may not be popular in his central city, yet under his ægis Rome is fulfilling her destined task in establishing order and implanting civilization. In this duty to mankind the foreign policy plays the most important part, and assuredly the foreign policy of the empire was the will of Tiberius.

It can be truthfully said that the chronic state of stifled unrest, seemingly prevailing at the capital, had not permeated the provinces. These are under the powerful hand of the Emperor, and here, at least, unqualified praise should be bestowed. It is here that the golden age had come. The poor provincials who had been the prey of rapacious governors, under republican Rome, seem now to have rest from their tribulations. Temples are not erected and coins struck without some feeling of gratitude. Senatorial provinces such as Achaia and Macedonia, were by their own request transferred to the Emperor's care. Extortion was severely punished. Tiberius was jealous of his subjects—governors might shear the sheep, but not flay them. And in times of widespread disaster the Emperor was ready with his aid, as in the case of the cities in Asia overthrown by an earthquake.

Some of the debateable acts of Tiberius may be ascribed to his regard for the provinces. In his reluctance to prosecute the German war may be seen his aversion from straining too severely the resources of Gaul. Piso's downfall was occasioned by his attack on Syria, rather than by suspected complicity in compassing the death of Germanicus. The latter's visit to Egypt without express permission was deeply resented by Tiberius, who zealously guarded this granary of the empire. All these must be considered as showing the liveliest interest in those parts of his dominions.

On the other hand, too much can be made of the erection of a temple. As Burke remarked in his arraignment of Warren Hastings, temples are sometimes erected to the deities that preside over smallpox and murder. Then, too, Tiberius never visited any of the provinces, but this may be explained by his almost pedantic attendance on the meetings of the Senate during the earlier part of his reign. Scarcely any great architectural works were undertaken in the provinces, but that was the case in Italy also. However, after making all deductions, it is clear that the improved

administration in Rome's subject states, felt under Augustus, was continued under his successor. Worthy governors were continued in office indefinitely, and the demands made upon the provincials must have been comparatively light when compared with the exactions in the hey-day of republicanism. Disturbances, such as in Thrace and Armenia, were settled by diplomacy, and war's devastation thereby avoided. The Emperor made it his boast that he had established peace without a battle. The list of governors convicted for extortion may be a long one, and there are not wanting evidences of oppression on the part of Roman officers, military and civil; yet it is gratifying to know that convictions were secured and the guilty punished, and this in itself must have been not without its lesson on those holding almost absolute power abroad. They recognized that they were answerable to the Emperor, and that any subject in their jurisdiction could "appeal to Cæsar." Therefore we say that in this important part of the Roman Empire the picture of almost passionate loyalty towards the almost invisible protector is an eloquent tribute to the carefulness and good sense shown by Tiberius for the best part of his subjects.

Tacitus' qualifying phrase in his criticism of this part of Tiberius' reign has now to be considered. "The laws, if we except that of treason, were justly administered." This law, the one that pressed most severely upon the Roman aristocracy, naturally comes in for severe condemnation from the historian, for reasons that need not be enumerated here. Nor is it necessary to note its origin, primary purpose, or the gradual enlargement of its powers, until a statute, that at first was a protection for the people's champion, developed into the mightiest weapon of an almost absolute emperor.

The first mention of this law of treason under Tiberius is his command to the prætor that it is to be enforced. This determination of the Emperor in all probability sprang from his already aroused suspicions that the nobles might bring it to pass that the crown might not sit easily upon him. By the wide scope of this law he had a ready means of bridling the more dangerous of the aristocracy, while the severity of sentence possible under it might redound to the Emperor's credit for clemency, when mercy was shown the convicted. Thus, except in reputation, he had everything to gain and nothing to lose by admitting its validity and encouraging its operation. By this time Tiberius saw that his

suspensions concerning the nobles were not groundless. Such events as Piso's attack on Syria and the attempted impersonation of Agrippa Postumus showed him on what dangerous footing he stood. In short he was placed in a position analogous to that of Henry VII. of England, only that the latter had the advantage of being at the head of a state whose form of government had been traditionally monarchical. Henry employed able lawyers to resurrect long-forgotten statutes, and bring them to bear upon the ranks of the nobles. So with Tiberius. The law of treason must have fallen into disuse as we see from the question of the prætor as to whether it is to be enforced. The Emperor was too shrewd not to be aware of what a strong and comprehensive weapon this law could be, covering, as it did, every crime from a casual remark to armed rebellion. Considering the large number of offences embraced, it would be very strange if the accused could present a clear sheet when brought to trial.

That Tiberius seems to have regarded the law's potency as lying in the threat rather than in the actual enforcement, there seems to be little doubt. He evidently wanted the nobles to feel that at no time were they secure; that over their heads was ever suspended the sword of Damocles. In the retirement of their country villas or in the public eye at Rome, still at their side stalked the haunting shadow of fear. Let one but draw upon himself the displeasure of the jealous Emperor and disaster sat in wait for him. This, however, is true only of the nobles. It is but right to say that the vast mass of the common people went scatheless. If Tiberius chose victims, he chose the noblest. In the words of the Greek, lightning ever strikes the summits. It is idle to suppose that all those struck down by the law were guiltless. It possibly was responsible for some of the guilt, as all bad laws are; yet certainly no one at first was singled out from the mere fact that he was a *persona non grata* to the Emperor. Indeed Tiberius said expressly, when one trial was in progress, that he brought no personal feeling into the court. Cases could be multiplied from Tacitus where the accused or his relatives were practically dismissed, either from indifference or contempt. The potentiality of the law had been shown; the lesson had been learned; its actuality had not to be demonstrated.

During the first eight years of Tiberius' reign, twelve persons were brought to trial through the operation of the *lex maiestatis*. Of the accused, only one, and he guilty of words alone, was put to

death. In this case Tiberius was absent, and the senate hurriedly carried the sentence into execution, thereby eliciting a reproof from the Emperor, who had it stipulated that a certain number of days must elapse between the condemnation and the execution. In some of the other cases Tiberius mitigated the severity of the sentence..

Thus we see that in its actual consequences the law is not yet very formidable. The number of cases is not large when we consider that possibly the nobles were becoming restless at the prospect of an indefinitely prolonged imperialism. They had borne with Augustus because he was strong, and the memory of their humiliation at Philippi still lingered. But Tiberius was a ruler of another type. In his hesitating and tentative manner of acting they fancied their opportunity might lie. Had Tiberius come boldly forward, and, throwing aside his irresolution and possibly his pride, taken his subjects into his confidence, he would have had fewer fears. The fact of a law like that of *maiestas* being kept as a menace is in itself a confession of weakness. The red flag of anarchy is contemptuously tolerated in London. In Madrid, May Day is almost a nightmare dream of terror. No strong government need be afraid of secret murmuring. It is only when authority feels itself insecure that "words idly spoken, the raving of a moon-struck nun" are "tortured into treason."

Where, then, lay the silent horror produced by this law? It lay in the dread, ever present, the terror, ever before the mind, the pathetic prostration of liberty before the grim shadow of destruction. As Erasmus said of his times, "Men felt as if a scorpion lay sleeping under every stone." Tiberius had said that in a free state thoughts and words should be free. But this freedom is not being granted. Still he is not inclined to push matters to extremes, and he still tempers justice with mercy. Yet he succeeds in showing what a strong ally he possesses, one whom he can bring to play at any moment. Signs of this contingency are not lacking. The delators are openly encouraged, even to the extent of being given part of their victim's property. The Emperor takes an interest in the trials, thereby lending the ambitious prosecutor his approval and offering him a splendid opportunity of displaying his attainments in forensic oratory.

It has always seemed to me that in this organized system of delation, the Roman nobles, and not the Roman Emperor, are most to blame. A Roman delator sought the life of his victim with

more eagerness than did the supreme ruler. A conviction meant for him honor and wealth and a recognized position at the bar. That such shameful means to an end were tolerated is as much a reflection on the nobles as it is on the Emperor. Why could they not frown down such a disgraceful state of affairs? Was there no "public opinion" then? That Tiberius did not discountenance delation is not a good excuse for the remissness of the nobility. Tiberius was in one sense only one of themselves, as some were very ready to remember. Popular feeling was evidently against those who voluntarily sought the lives of others, but was not strong enough to ostracize one distinguishing himself by such odious means. The cure for delation lay as much with the people as with the ruler. Such a system would not be tolerated by any freedom-loving people of our time, and in our general condemnation the rulers at Rome must come in for a large share; while Tiberius is blameworthy for the encouragement that he showed the delators, and for stooping to secure a condemnation by such legal quibbling as that of buying the household slaves so that they might be employed as witnesses against their master.

We have now reached the time when the figure of Sejanus looms darkly upon the page of history. At first sight it seems strange that Tiberius, who was too suspicious to admit the public into his confidence or allow his subjects to peer into his mind's recess, should reveal himself so completely to, and place such power in, this low-born favorite. For myself, however, the elevation of Sejanus under Tiberius is almost exactly paralleled by that of Thomas Cromwell under Henry VIII. of England. The points of resemblance are striking. In each case a minister was found to do, without asking questions, just what the despotic sovereign wished. A man of low social position was sought from jealousy of the nobles. The odium of misdeeds would rest upon the minister, not upon the sovereign. Great power was entrusted to these servants, as that which was given could be at once recalled. Cromwell professed to be but the mouthpiece of Henry, as indeed he was. Neither Sejanus nor he can in any sense be regarded as a responsible minister. All the authority they wielded was their sovereign's. Both went to work with unimpassioned relentlessness. If victims were required, the chief men in the state were chosen. Both ministers mastered their sovereigns by terror. Greene says: "It was by terror he (Cromwell) mastered the people: it was by terror he mastered the King." Henry and Tiberius were fearless of open danger;

it was the secret peril that appalled them. Cromwell worked on Henry's fears; Sejanus did on those of Tiberius. And it is only a consideration of this fact that excuses Tiberius for the legalized murder that went on under the regime of Sejanus. That he was misled is undeniable. If he were willingly misled, then he is responsible for his minister's acts. But I think the truth is that Tiberius' endorsement of Sejanus' acts arose from what I have already stated—the people and he were too far apart ever to arrive at a friendly understanding.

Whatever was the reason for the ascendancy of Sejanus, it cannot be denied that the results were deplorable. The sudden increase in the number of accusations and in the severity of the sentences leads one to the conclusion that Sejanus was partly responsible. But only partly, for Tiberius never lost his self-assertion to such an extent as to hand over to his minister altogether unguarded powers. He still kept up his interest in legal proceedings, especially at the earlier part of this period; and even when he retired to Capreae, it was a noteworthy fact that he brought along with him an expert lawyer—an Empson or a Dudley—and for a similar work.

It is needless to enter into the merits of each case. Tacitus feels that even his narrative must become monotonous from the long record of cruel orders, ceaseless accusations, deceptive friendships, and the destruction of the innocent. Though, on investigation, these statements, in our understanding of the terms, are hardly borne out by facts, still Tiberius seems to have shown an increasing disposition to bring offenders to trial. No doubt his patience is being exhausted under the sting of libellous attacks and the whisperings of disloyalty within and without the royal palace. The breach between the people and himself is widening; distrust, mingled with fear, exists on both sides; with the result that the emperor, if only for self-preservation, finds it necessary to use the chief instruments in his hands less and less sparingly.

During the remainder of his stay at Rome, about twenty-five cases are recorded, all occurring within four years. The large increase in the number of accusations is noteworthy, but the increase is mitigated by the fact that only one actual execution took place, and that for an attack on a province. Several of the accused committed suicide, but that may have been as much from the consciousness of guilt as from despair of obtaining an impartial hearing. Sejanus, raised to power over the heads of the nobles, had

little mercy on those who, he was astute enough to see, waited but a word from the prince to fall upon him. Altogether it was a bad time for both Emperor and people—the former suffering in reputation, and the latter cowering from fear.

On the other hand, traces of princely qualities can still be detected. Tiberius sometimes rose to the dignity of the occasion, even though with a loss of prestige. We can easily imagine what the feelings of a Roman noble would be when he was rebuked for consorting with actors. In reputation Tiberius suffered greatly by curtailing the money for the theatre. Unworthy motives were ascribed for his almost contemptuous refusal of public honors. If Tiberius' words are any index of his feelings—and there seems to be a ring of truth in them—then at this stage of his reign he is far above the majority of absolute rulers. He did not want temples built by hands—the hearts of the people were his, and a kindly remembrance of posterity; a wish he was not to obtain; a strange wish for one whose name has ever since been synonymous with tyrannical and lustful cruelty.

After twelve years' reign in Rome, Tiberius took the step that was even more puzzling than his previous retirement to Rhodes. His abandonment of the Imperial city and self-isolation at Capreae was an action exactly fitted for giving full play to the stories of cruelty and licentiousness with which he was popularly charged. Certainly nothing could be better calculated for injuring his reputation. To Roman society life away from the capital was tolerable only when great material advantages resulted. We have as evidence the doleful complaints of Cicero, and the fact that banishment, even to such a place as Marseilles, was considered, especially in earlier times, a severe penalty. Accordingly, it was inferred there must be something radically wrong with a man—him, moreover, a ruling prince—who voluntarily chose to live away from the pleasures of the city, and to that retirement added Eastern seclusion.

Of the different motives assigned, possibly that is the strongest that ascribes the Emperor's strange resolution to the fears raised in his mind by the machinations of Sejanus. We have said that before open danger Tiberius was intrepid; it was the secret, uncertain peril that unnerved him. Sejanus, for reasons of his own, wished to have the field cleared, and he secured this, so far as Tiberius was concerned, by analyzing the latter's character and acting accordingly. His own power was undoubtedly increased by his master's withdrawal.

For Tiberius, too, this arrangement had its attractions. He would be away from those whose favors he cannot win. He left as representative of royal authority one who he thought was faithful to him, and also disliked by the nobles. Therefore the danger of usurpation was lessened. In the wars of his earlier life he had been accustomed to be absent from the city, and so did not long for its society so strongly as those who had spent all their years in the whirl of gaiety. In his civil capacity he had punctiliously attended to the duties of his position, as he had previously in his military character. This work had not been appreciated rightly, and so in bitterness—and possibly anger—of heart, he withdrew altogether. From his retreat he could watch matters closely, without the same physical exertion being involved. For Tiberius was now an old man, and could not bring the same bodily activity to his work as he could in the previous years of his reign. That he wished to escape from the tutelage of his mother I consider not a very valid reason. If he had wished to be free from her supervision he would have accomplished it before this time. Certainly this would be a strange way of getting rid of his mother's dictation. Rather we should fancy him sending her to enjoy the clear air and blue sky of the retreat of Capreac. That at least was the course he adopted with Agripina and Drusus when they became obnoxious to him. Another reason that is assigned—the change in his personal appearance—I can the more believe. If the description given by Velleius Paterculus is trustworthy, Tiberius must in his early manhood have possessed great physical beauty, and when this was lost the Claudian pride was deeply touched. The changes in his appearance from natural causes would be sufficient without some of them being attributed to Sullan licentiousness.

But when all the points are considered, we cannot but think that the fear of lurking, secret danger, so subtly instilled by Sejanus, was the chief factor in his retiring. Frequently people go from one extreme to the other. Tiberius had affected a contempt for the regard of the people; now he saw that regard beyond his power to obtain, and was mortified accordingly, but too proud to publish the fact abroad. He had been in ceaseless attendance on the meetings of the senate; he had conscientiously taken a prominent part in the proceedings; his services had not been appreciated, and so he dropped the whole business. Some minds are unable to look upon events in their proper perspective; they magnify the impor-

tance of the trivial, and minimize that of the really great. Tiberius seems to have done something like that. He was not great enough to pass disdainfully over lampoons, but gave them acquired celebrity by his attentions. We have noticed before that the debates in the senate were not so valuable historically, as an account of the social and commercial interests of the people at large. Yet it was to these debates that Tiberius gave punctilious attention. He is as far removed as ever from touch with the people; Sejanus fanned the consequent irritation and disappointment into real fear, until the Emperor in disgust gave the thankless task into the hands of his servant, and sought in his declining years respite from wearying state demands. He could watch the trend of current events, issue his mandates to be executed by his menials, and keep aloof from the fatigue of supervision.

The master's confidence in his servant was misplaced. Sejanus was working steadily nearer imperial honors. The obstacles to his ambition were being gradually removed, the prize was almost within his grasp. But when he was on the full tide of success, his vaulting ambition overleaped itself. Though the premature disclosure of his plans were skilfully covered up, yet the suspicion of the Emperor was aroused, and that suspicion, when once aroused, did not quickly die away. Doubts of his fidelity developed into fear, and in the game of finesse Tiberius won. The traitor fell as suddenly as did his parallel, Thomas Cromwell, and with as great an outburst of joy on the part of the people.

The point might now be raised: If Sejanus were responsible for a great deal of the persecution, why does the list of indictments not diminish? That it did not is evident, and that the Emperor showed more harshness, even cruelty, in pressing on the trial, and in increasing the severity of the penalties, might also be inferred. The answer, however, is not so difficult. It is but natural that Tiberius, himself one of the most suspicious men, should, on finding himself thus deceived by the man whom he had trusted and had delighted to honor, determine that henceforth he can have no really faithful friends, but must offer to all an unyielding, unsympathetic front. Macro cannot be said to have been so thoroughly admitted to the Emperor's confidence as was Sejanus, and his influence was for only a short time. Accordingly, we can thus see one reason for increased severity on the part of Tiberius.

Another was the removal of the influence of Augusta. Tacitus is inconsistent in his treatment of this remarkable woman. There

can be little doubt that the good counsel she gave during the reign of her husband was continued during that of her son. She was a woman of remarkably great worldly wisdom, even if tainted considerably with worldly ambition, as is hinted by her claim for power during Tiberius' principate. Even Tacitus has to admit that her death was the removal of a bridle from Tiberius and Sejanus. Velleius Paterculus tells us that no one ever felt her power without experiencing an alleviation of danger or an increase of dignity. A great compliment, surely.

During the retirement at Capreae there occurred about sixty trials of persons charged with offences against the Emperor, resulting in about forty deaths. In these must be included a large number of the partisans of Sejanus. It is noteworthy that banishment and expulsion from the senate are still resorted to as punishment. The results of some trials are not told us, and possibly we may infer that capital punishment was not inflicted. Only about twenty people were actually executed. According to Suetonius, the number of executions must have been much larger, as he mentions twenty persons being put to death in one day. If we consider all the persons of importance executed after the uprising under Monmouth, and the young and the old Pretender, the "killing times" after Sejanus' conspiracy do not appear so very terrible. In the latter case, however, there was no open outbreak to furnish an excuse for severity.

Several of the condemned can scarcely be pitied. They had been prominent in earlier persecutions, had merited the hatred of the people, had fattened on their terror under the ægis of the Emperor, and were now inmeshed in their own snare and fallen into the pit they had digged for others. The words of Velleius are fitting here—"Poena in malos sera, sed aliqua." As an offset to this just retribution, we have instances of gratuitous cruelty. There is, if true, scarcely any sadder picture than that of the execution of Sejanus' children. The story of Virginia makes us light-hearted in comparison. "Man's inhumanity to man" has been of all ages and ranks. If a mighty emperor can stoop to demand the violation and execution of helpless children, he deserves, as he has received, the almost unanimous execration of posterity.

Professor Beesly has pointed out that in this wretched business the senate is largely responsible. It was the enemy of Sejanus, and at the earliest moment satiated its desire for vengeance on the favorite and his creatures. This is quite plausible. But the

responsibility of the senate depends upon the degree of their independence of, or their subserviency to, the will of the Emperor. There seems to have been a growing inclination to offer no opposition to Tiberius; no conspicuous instances of independence of action occurred, or of individual boldness, except in the case of men who, like Haterius Agrippa, had advanced to such a degree of audacity that they had ceased to fear even "the most cruel of princes." Therefore the senate, while partly responsible, cannot be made a cloak for Tiberius, as it had become more the register of his wishes. It is blameworthy in that it allowed itself to be gagged and bound, rather than display the spirit of the Long Parliament. As I have said in speaking of delation, the Romans themselves were largely to blame. No self-respecting people can be kept as helots or uitlanders in their own country, or held in thrall by any tyrant who shows unprovoked cruelty to his subjects.

It probably, in its eagerness to take vengeance on the partisans of its oppressor, Sejanus, ran before the Emperor's zeal in the matter of persecutions. In this it felt tolerably certain of obtaining endorsation for any act of cruelty against the common enemy of Tiberius and itself. By its activity in persecutions the senate would divert from itself suspicion of complicity in Sejanus' conspiracy. Each senator—to borrow an expression from Juvenal—was anxious to kick the traitor's corpse to attest his devotion to the Emperor's cause. Thus, while we can see several reasons why the senate would be at least active against the partisans of Sejanus, we cannot say that it would not have relaxed its efforts at a word from Tiberius. Whatever blame there is for the reckless shedding of blood—and it is pretty well established that there was needless persecution—it must be largely attributed to the Emperor's terrible letters from Capreae.

The fact that he was not on the spot may be taken as having contrary effects. On the one hand, it may be said that under those circumstances the orders from Capreae were issued in cold blood, and not under the influence of momentary passion. On the other, Tiberius may have been misinformed, and in ignorance of facts fulminated his sinister commands. The picture in all its parts is a sad one—a lonely, aged tyrant, filled with misgivings and dread, defending himself by casting a bloody pall over the whole of the civilized world, and filling it, as Niebuhr says, "with the silence of the grave."

Many of the apparent defects of the latter part of the reign can

be explained by the absence of the Emperor from the direct supervision of affairs. The lack of inducement deterred many able men from entering the public service. There is no doubt that a change for the worse from the earlier part of the reign has occurred. Then, we were told, the most eminent were sought—men who were equal to business, and not too great for it. But now it occasionally happens that governors are delayed from going to the provinces assigned them, while others, whether good or bad, are left for abnormally long periods at their posts. It is a bad sign when Tiberius grows careless of the provinces. Such hints as these imply that there was a gradual deterioration under the personal rule of the Emperor—that from some cause Tiberius has proved himself unequal to the position of Augustus. Several explanations of this civic breakdown are given. One is the lack of competent advisers. In the happy faculty of securing ministers Tiberius was greatly inferior to Augustus. Another is the death of Augusta. The Emperor, unaided, and now in advanced age, is entirely unequal to the task of governing such a cosmopolitan empire. Some writers allege that Tiberius showed a taint of insanity that ran in the Claudian blood. There is still another explanation of the neglect of public business—that Tiberius has now centred his attention on secret licentiousness.

It is almost idle to take up this question here. The fact of the existence or non-existence of his debauchery is altogether incapable of proof or disproof. The knowledge of immorality being rampant within the retreat at Capreae can hardly have reached the outer world through trustworthy avenues. There were rumors—"Meum avum narrantem audiui." And Sertorius' accounts have an almost suspicious minuteness.

There are several things to be said in evidence for the defence. Tiberius led a hardy, active life in camp. There is no sign of effeminacy, usually the paramour of indulgence. He was deeply attached to his wife Agrippina. In his early manhood he is described as being one of the finest specimens of physical vigor of the time. He took pride in his frugality. A man, he said, must be a fool who needed a physician when over thirty. His living to a great age is not very remarkable, as longevity seems to have been a feature of the family history.

In the looseness of public morals at Rome Tiberius probably relaxed, amid his imperial surroundings, the rigid discipline of the camp. The nation was notoriously steeped in immorality, and of the nation, the higher classes, the companions of the Emperor,

were foremost in the evil. It would be very strange if Tiberius had succeeded in escaping the universal taint. But there is no really positive evidence that orgies such as Suetonius describes were his chief delight, and we may possibly conclude that while, unlike Clive, Tiberius, considering his opportunities, cannot be amazed at his moderation, he has suffered considerably from court scandal to which he partially gave the occasion.

We have now finished this estimate of Tiberius. In it no conscious effort has been made to depict him as extremely good or extremely bad. That he had princely qualities is admitted by all; that he had bad qualities can hardly be denied. Tacitus, our chief authority, grudgingly acknowledges the good, eagerly mentions the bad. Velleius Paterculus dilates on the excellent features of his character, and where he cannot praise maintains an eloquent silence. With few exceptions Tiberius is painted in unfavorable colors by the ancient writers, and such comparative unanimity must carry weight. Niebuhr has concluded that Tiberius was a tyrant who succeeded in throwing over the Roman world the silence of the grave. Merivale has taken a middle course, the only one, it seems to me, possible in the face of such conflicting evidence. Tacitus, in spite of his protestations of impartiality, can easily be detected in his bias. He is no friend of the Claudian house. His chief grievance is the system of delation, which he lays to Tiberius' charge. Therefore, when we take at their full value his admissions, and below par the tales of cruelty, jealousy, deceit and licentiousness, we obtain as close an estimate of Tiberius as is possible.

Apart from the evidence of ancient writers, other facts may be considered. The "silence of the grave" certainly is true in the case of literature. The lack of great writers in the latter part of Augustus' regime became a positive dearth under Tiberius. The universal terror has daunted the literary spirits, and there are no writers whose works speak out boldly the thoughts and aspirations of the age. This suppression is only a part of the story of the estrangement of ruler and ruled. Augustus could stoop to solicit the friendship of literary powers; Tiberius' pride would not. Adverse criticism he could and did suppress in his own time, but later literature has amply paid itself for its enforced silence, and one writer after another has added his quota to the list in the old Emperor's indictment, until we feel that it is high time that the curtain were rung down upon the dreary pictures of wretchedness, deceit and lust that move across this page of history.

QUALITY VERSUS QUANTITY IN THE STUDY OF CLASSICS.

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For many years the study of Latin in our schools has groaned under a heavy burden of work prescribed. The curriculum for the present year makes some concession in the direction of lessening this burden; that for next year promises further relief; but in the opinion of the writer there is still occasion for a plea on behalf of less superficial cram and greater thoroughness and depth.

The mistake is being made of requiring our pupils to try to do too much and of condoning their failure to do it even half well by "letting them through" on a miserably low standard.

It is the duty of the secondary school (1) to lay a solid foundation for what literary and scientific work the student may have to do in the university, and (2) to give all its pupils, irrespective of their university career, a training which, so far as it goes, is productive of power and conducive to a healthy, well-balanced mental atmosphere. Now, I ask, "Is the teaching of Latin in our schools to-day fulfilling either of these requirements?" So far as the purposes of the university are concerned, the answer is forthcoming from university instructors themselves. One professor remarked to me the other day that he found his students not nearly so accurate in the rudiments as they were some fifteen years ago. Another complains that even our honor graduates in classics make blunders in quantity which, a generation ago, would have earned for a juvenile offender a thrashing. Why, if our matriculants are being prepared as they ought to be in ordinary Latin accidence and syntax, are these university "kindergarten" classes (I know of no better term) taking up the time of instructors who are qualified and are paid to do more advanced work?

Our college halls are filled with crude and callow blunderers so far as the elements of the Latin language are concerned, and, what is worse, too many graduates go forth with a feeling of disgust and contempt for the time they deem they have wasted in the study of Latin. A pupil of mine not long ago—one of sense and judgment—just beginning to read Cæsar, told me that she asked

her brother, a recently graduated physician, to help her with a chapter. He replied in disgust, after looking over it with her, that she knew more about it than he did. I must confess that at that stage her knowledge was very meagre. A large proportion of our students pass out of our High Schools and, what is worse, out of the University, with but a hazy, scrappy knowledge of Latin. Is this likely to promote enthusiasm for classical study, which our greatest authorities agree is the foundation of all modern culture? Is it likely to promote respect for learning in the abstract? If our schools are not laying a sure foundation for university work, how can the superstructure be aught but faulty? If they are not, it must be the fault either of the teaching or of the conditions under which the teaching is carried on—in other words, of the curriculum.

My remarks so far have been intended to show that there is something wrong from a university point of view. Surely; however, there is a more important point of view: that of the educational effect upon the mental growth, nay, the physical well-being of the pupil at a comparatively tender age. Is Latin, as a subject on our school curriculum, doing its duty in an educational sense? Is it helping, not merely to exercise, develop and strengthen brain power, but to organize that brain power into conscious, well-directed action? Is it promoting correct mental habits, habits of accuracy and a love of truth? Is it disciplining or is it crushing? Is it stimulating, by a pleasurable sense of achievement, or is it palling on the appetite, even of the moderately studious? In short, is Latin educating in the true sense of the term or is it an overstrained, severe and burdensome task?

The external symptoms are, as I have said, proof that something is wrong. I dismiss the idea that the fault lies in the teaching. Our teachers are too well trained to admit of such a theory. The fault must be in the curriculum. Let us diagnose the disease from within and, in order to do so, let us analyze the first three years of Latin study in our schools.

Of course, I do not take into consideration those abnormal cases of haste and disregard for the pedagogical objects of our school course, in which belated students "get up" Latin for matriculation in two years, one year, yes, in six months. That such is possible, more's the pity. What a tribute to the beautiful 33 per cent. standard which allows such ill-digested scrap to pass as the mark

of average learning. No, I do not refer to such monstrosities of cramming. I base my analysis upon the ordinary course of the average boy, who enters the first form of a High School, say, at the age of thirteen and expects to matriculate in three years. I refer not to the brilliant pupils, nor to the dull ones, but to those who form the bulk of the class, and who are the main body to be legislated for up to the pass limit.

What can be done with this average majority during the first two years of their course? My own experience is that, without hurry, they may be taken over the following amount of work in the first year: The accidence of the noun, the adjective, the regular verb (indicative) and the pronoun. In the second year they learn participles, infinitives, forms and easy syntax of the subjunctive mood, irregular verbs, gerund and gerundive, and read about seven or eight chapters of Nepos or Cæsar. Thus at the end of two years they have just *begun to learn* how to translate an author. The actual reading they have done towards their matriculation Latin is practically nil; it all remains to be done during their third and last year.

What amount of work does the curriculum for next year require to be done by the student in his final year for pass matriculation? We shall not take the present year, because a reduction is gradually being made. For 1902, taking the Oxford text as the basis, there are to be read thirty-two pages of Cæsar and the equivalent of eighteen pages of Nepos, or fifty pages of prose in all. Besides, there are 500 lines of Vergil.

Now, I have made a careful estimate of the number of lessons available for going over this work once before Easter, leaving the rest of the year for review. It shows that allowing for time lost by examinations, odd holidays, etc., there are a few more than fifty lessons in which to read the fifty pages of prose, and twenty-five lessons for 500 lines of poetry. The few lessons in excess of this estimate may reasonably be allowed for sight translation. Thus we have, on an average, a page a lesson in Cæsar, and twenty lines a lesson in Vergil. This is too much. Unless we wish to encourage the use of cribs and perpetuate slipshod work, the amount of prescribed translation ought to be reduced. Inquiry recently elicited the fact that the home-work in Latin required the greater part of the evening and then it was but poorly done by the great majority. Much drilling is left to be done by the teacher in the class. The

English has to be moulded into shape, idioms have to be repeatedly dwelt upon, and there must be constant practice in the use and recognition of forms. Any teacher knows how much repetition is necessary in these matters with the average pupil. And it is just the lack of this drill on grammar—due to over-pressure of work—that is the cause of that inaccuracy so noticeable among university undergraduates.

From thirty-five to forty pages of Cæsar and Nepos would be quite as much as could be done thoroughly. One "Life" of Nepos would be sufficient, as the object of prescribing Nepos is to provide an interesting introduction to the reading of Latin. It would be well if more time were left for sight translation and greater scope allowed the teacher in selecting his materials, with a view to popularizing the reading of Latin.

Three hundred lines of Vergil could be read and conned carefully, with the result that the ordinary pupil would love his Vergil rather than dread it, as at present. Let us therefore go back to the old days of fifty or sixty chapters of Cæsar and Nepos, and three hundred lines of Vergil, and let us do our work well. Let us bring our improved methods to bear upon the task of turning out more accurate and enthusiastic students than twenty years ago. I do not wish to make the work easier, but more thorough. I do not propose to lower the standard, but to raise it. I would advocate a 50 per cent. standard on simple and comprehensive papers. We all know that difficult papers and a low standard favor the crammed and poorly prepared candidate. We hear the cry of cram and crudely-digested work raised against our educational system on all sides. Parents and physicians complain of home-work, and the public talks of cram. Teachers, as a rule, are disposed to belittle this cry. To-day I speak as both teacher and parent. I have watched the effect with greater earnestness since I have had a boy of my own engaged in High School work. I honestly believe our High School programme is over-crowded—not necessarily in the number of subjects, but in the amount of work attempted in each. Latin, I believe, has of late years been one of the worst offenders.

The cry of cram raised against us is too well founded. What wonder that the study of classics is becoming unpopular! The attack upon the general structure of our school system directs its main force along what seems the line of least resistance. "This is a practical age; classics is not practical. Therefore classics must

go." Let us cease to give offence. Let us strive to show the populace that classics can be made, directly or indirectly, an instrument of culture for the masses. Let us put it upon a reasonable basis. Let us attempt less and do it more thoroughly. Let us aim at ideals, habits and points of view, not at mere bulk. Let us say, as we have often in our school-boy recitations said with fear and trembling: "Ne multa sed multum discas"; or, better still, and more appropriate to my meaning, let our motto be:

"Non quantum sed quale et quomodo."

ELEMENTARY INSTRUCTION IN LATIN.

S. W. PERRY, B.A., KINCARDINE.

This subject is taken because my own experience, as well as the experience of others, has taught me that our greatest mistakes in the teaching of Latin are made in the elementary classes. Critics who are by no means unfriendly speak of the "absurdly meagre results" and the "failure, disappointment and disgust" attendant upon present methods. In our defence let me say that if, in our haste to prepare poorly organized classes for written examinations, we have been compelled in the past to neglect many matters which have an important educational value, the dislocation of our educational system and not the Latin teacher has been to blame; if unsuitable text-books have been placed in the hands of our preparatory pupils, I again assert, the requirements of the educational system and not the authors of these books have been responsible; if there has been a "lamentable waste in educational methods," it does not meet the case to impeach our motives and imply a lack of professional honor if, under existing conditions, we try to get as many as possible of Form I. pupils to take Latin. An experience of almost twenty years as a High School teacher has proved to me that very few of those who enter the High School have made a choice of their life-work. A wise teacher will accordingly direct such students to a course in which they will lay a broad foundation for possible vocations; and, under such circumstances, surely no one will refuse Latin a first place in such a course. Many are the regrets we hear from students who, under false impressions, have closed the door to a wider culture by refusing to take Latin in the lower forms.

The solution of the Latin problem cannot be found, as some have suggested, in having preparatory Latin taught in the Public Schools. Nor does the statement that "the optional subjects in at least the lower forms of the High Schools should not receive half the attention which they do at present," exhibit a very comprehensive grasp of the situation. A much wiser position is taken by Mr. Seath, in his recent invaluable report, who would assign to Latin five periods a week in the lower and seven periods a week in the upper forms,

while he would cease to require Latin for the "first examination" for teachers. In my estimation, his is the best solution yet offered to overcome present difficulties.

It is no part of the present paper to lay stress upon the educational value of Latin, but to outline means by which so valuable a subject may be made more popular to our preparatory classes, by emphasizing the importance of the elementary instruction in Latin and by advocating several suggestions which, if followed, under improving conditions, will secure more satisfactory results. I have nothing novel to suggest, nothing original to propose, but I desire to stimulate improvement by placing before us a brief digest of what is being said and done by prominent classical teachers in the secondary schools in our own and other lands.

I prefer to apply the expression "Elementary Instruction in Latin" to what is undertaken in Forms I. and II. of the High School course. The High School, and not the University, receives the young student at the critical period of life. The voyage on the broad sea of Knowledge is now fairly commencing. If *Interest* and *Skill* are in command, the voyage will be one of ever-increasing pleasure and profit; if these twin mariners be absent, his frail bark will be often found in perilous situations, and may eventually leave the hopeful voyager stranded among the shoals of disgust and despair. In the study of Latin, *interest* can be secured by a carefully graded text leading by easy steps to the standard of the classic authors. *Skill* must be supplied by a scholarly, wise and sympathetic teacher, gently guiding the young student by judicious methods to overcome the difficulties that face him in the mastery of so difficult a language.

In the first place, let me emphatically state that the element of *interest* is almost entirely lacking in the Latin course prescribed for Forms I. and II. Why this should be I fail to understand. Why should our pupils be required to spend a year or more in the study of uninteresting, isolated sentences without a taste of the living literature? And why should their powers be put to so disheartening a test at first as the translation of so difficult and, to many, so intrinsically uninteresting an author as Cæsar? The substitution of three "Lives from Cornelius Nepos" for a part of "Cæsar's Gallic War" has certainly improved matters in Form III., but it can scarcely be said that in this any provision has been made for suitable reading lessons in Forms I. and II. "As an introduction to the reading of these authors, such books as the 'Breviary

of Eutropius, 'Gradatim,' and 'Viri Romæ' are strongly recommended" is the emphatic deliverance of the Conference upon the subject of Latin in the report of the Committee of Ten. Is it true, as Principal Paton says, in his preface to Mr. Pearce's admirable edition of "Tales from Ancient Thessaly," "to most boys and not a few teachers it will come as a shock of surprise to find that Latin has anything analogous to the 'Plain Tales from the Hills'?" "The toilsome acquisition of grammar and syntax during the first year creates an urgent need for an interesting and easy author, whose perusal shall fix the foundations of the language firmly in the mind" is the opinion of Professor D'Ooge, in his excellent edition of "Viri Romæ." Indeed, there is no lack of easy Latin with healthful plot and incident upon which to found the first and second years' work, thereby deepening the student's interest in the subject, securing a richer vocabulary, and preparing for sight-reading at an earlier stage. During the last few years, I have been reading, with pleasurable surprise, such fascinating works as Ritchie's "Fabulæ Faciles," Lhomond's "Urbis Romæ Inlustres," Eutropius' "Breviarum," Apuleius' "Cupid and Psyche," and Gellius' "Noctes Atticæ." Why should not judiciously graded selections be taken from these easy authors as a basis of elementary work? If this were done, the criticism would lose its sting that under the present methods "students learn much about the language, but do not learn the language itself." Our Form III. students would then be prepared to read, with comparative ease and relish, the prescribed "Nepos," "Cæsar," and "Virgil." I believe that it is a fatal mistake to place in the hands of a pupil, at the commencement of his studies in Latin, a bulky volume of over five hundred pages, containing almost all the grammar, composition and literature required for three years' work, and lacking the gradual progression from easy to more difficult authors. Let me put myself right here. My criticism is not aimed at the two authorized elementary Latin books or their scholarly authors. As text-books they are admirably suited to the teaching of the prescribed course for Form III. But I do object to the regulations which make such books a necessity for our elementary classes. By the course I have advocated the pupil at an early stage is initiated into the mysteries and beauties of the fascinating realms of classic lore, while discipline and culture will not be sacrificed but rather increased.

In the second place, in our haste to introduce our pupils to Cæsar, and often through presuming too much upon their advance-

ment and ability, we pay too little attention to fundamental principles. The consequence is bewilderment, distaste, failure. To enter with zest upon each day's work they must feel that they are going from conquest to conquest. I cannot do better than follow the general outline supplied in the report of the Committee of Ten, of the subjects of primary importance in the preparatory Latin course. Although that valuable report is now eight years' old it contains many useful hints which some of us may yet have to learn. With such an introductory text-book as I have advocated, the skilful teacher should have his pupils do thorough work in *pronunciation* including *fluent reading*, in memorizing a large and varied *vocabulary*, in getting an intimate acquaintance with the *order of the Latin sentence*, in mastering only the *commonest inflections and rules of syntax*. I believe that there is much truth in the criticism that the first three of these requirements are not infrequently neglected.

So well-informed an authority as Mr. Seath states that "probably the chief defect of our language teaching is the neglect of pronunciation." The ability to pronounce accurately comes naturally to many. Some acquire it only by much labor. Its value, however, is obvious. The victory won in accurately pronouncing a difficult word or in reading without halts and jerks a Latin sentence, gives inspiration for further effort. Bad spelling is frequently due to faulty pronunciation. How often we find a pupil who can tell the proper construction, has even called to mind the word he needs, but cannot write it without a surprising blunder. Dictation exercises have been found very valuable in curing such defects, for thereby the ear is made to help the eye. If the teacher should set the example by reading the Latin with careful articulation, accent, inflection and emphasis, his pupils would be encouraged to greater success in this respect.

Do we realize the difficulty our pupils have in mastering the Latin vocabulary? Wherein do we find our chief difficulty when we try to read a strange Latin author? Not so much in the new style as in the new or forgotten words that our author uses, I venture to say. If we find a difficulty in this respect, how much greater the task must seem to our pupils! How often we unthinkingly say to our junior classes, "Next exercise with vocabulary for next lesson," and then put the time of teaching upon the constructions of the exercise without helping our pupils to fix in their memories the gradually accumulating lists of words!

I have for some time adopted the plan of vocabulary matches in my lowest class. The interest, the competition and the attention thus given to the subject, have been of very great assistance to the pupils. I also employ the whole class at the blackboard in writing down the Latin words for the English words given out rapidly. Of course, all related words should be classified together by the teacher and his pupils. And, if we had a suitable text for the purpose the "words should be studied in the sentence before they are studied in isolation."

I believe we err most in our neglect of the *Latin order*. If our pupils are ever to have a reading power of Latin they must be careful observers of this. Professor Hale's "Art of Reading Latin" is too well known to need a lengthy reference. If our pupils were taught to follow its leading direction, "of getting at the thought of the Latin sentence in the Latin order," they would soon become acquainted with the arrangement of words in a clause and of clauses in a sentence. The blackboard may be used with good effect in showing the gradual unfolding of a thought in the order of a Latin sentence. Certainly the more difficult complex sentences should be analyzed for the class on the blackboard.

By actual experiment with a class I have proved that a much shorter time than is generally supposed is needed to prepare the necessary grammar to commence reading Latin. But as I think we make fewer mistakes in this division of my subject I shall not prolong my remarks.

In conclusion, less home-work should be assigned to the junior Latin class, and more co-operative work should be done under the teacher's guidance in the teaching period. Later this practice should be reversed.

Let me close as I began. If the teacher of Latin in the elementary classes be given the means to interest, and possesses the requisite skill to handle his classes properly, the subject itself is of such recognized utility that without the support of being made a compulsory subject the Universities will never stand in need of Latin students and High School pupils will not be deprived of the culture which a Latin education affords.

THE STUDY OF VIRGIL UNDER THE PRESENT CURRICULUM.

(An Abstract.)

R. STODDART, B.A., LISTOWEL.

The primary purpose of this paper is not to set forth the individual views of the writer, but to create a discussion among men well versed in the theory and practice of the profession on the question, What is the most profitable use that can be made of the time allowed for the study of the Latin poetry prescribed by the Department for Form III. in our High Schools?

As a student and teacher I have not been satisfied with actual results. In the past too much attention, in fact nearly all the attention, has been given to the necessary preliminary knowledge, while only a slight and incidental effort has been made to cultivate an intelligent appreciation and enjoyment of those qualities that constitute the essence and spirit of poetry.

In dealing with the question, the needs of the majority of students must be kept in view. It is a fact that a large proportion of the students, especially those attending our High Schools, will not pursue their academic studies further than the Junior Leaving and Matriculation standard. It is, therefore, the interests of these that must be consulted rather than the interests of the smaller number who are likely to proceed to a degree in Arts.

This granted, we may consider how we shall make our Latin lessons of the greatest practical value to those who receive them—manifestly, by so conducting them as to develop to as high a degree of perfection as possible all their mental faculties. And it is acknowledged that the Latin language and literature is a most powerful agent in accomplishing this object. The grammar and prose lessons develop habits of careful and accurate *observation*, a reliable *memory* and sound *judgment*, based on the facts observed and remembered; the reading of the prose text is a valuable means of cultivating a facility for terse and exact expression of thought in the mother tongue, while the study of Latin poetry should foster the power of *appreciating* and *enjoying* the ideal beauty of imaginative literature.

By emphasizing each of these features in the class-work, the common objection to the study will be met. The student will understand that Latin has a practical value apart from the language itself, and that it is immaterial whether he continues to read it or not after his collegiate course is completed. He will not only have formed habits that will help him to success in his business and professional hours, but also in his leisure moments he will have a means of realizing enjoyment of the most refined and elevating character.

To secure the results just mentioned it will be necessary to give more attention to the æsthetic element of poetry than has hitherto been granted. In the past the amount to be read in a limited time, and the character of the questions set for examination, have left little encouragement to do more than hurriedly read the work so as to enable the student to translate it, to scan it, and to tell the story. An effort has been made to remedy this defect by shortening the work in prose and poetry; but unless the character of the examination is also changed, there will not be much inducement to either student or teacher to strive after higher ideals. "The class-work follows the flag of the examinations." For example, in the passage beginning "*Post ipsum auxilio subeuntem*," *Æn.* II., it may be said that it is not absolutely necessary to the just appreciation of the poet's picture that a student be able to state definitely whether *auxilio* is dative or ablative, and that one may be able to scan the verse accurately without feeling in the least that "metres are the fit costumes for the varying moods of the poetic spirit."

To conclude, it may be stated that experience has proved that it is not more difficult to teach a class that has read two books of Cæsar the poetic qualities of an extract from Virgil's *Æneid* than it is to enable it to appreciate and enjoy the imagery of, *e.g.*, Keats' sonnet, "On First Looking into Chapman's Homer."

ONE PHASE OF THE MISSION OF GREECE.

J. C. ROBERTSON, B.A., TORONTO.

After some preliminary remarks about the study of the development of civilization, the paper proceeded :

Greece has not yet taught the world all she has to teach, and it is not without deep significance that the influence of Hellenism has never been more real than in the three great epochs of advance since the time of the so-called downfall of Greece—the period of the introduction of Christianity into the Western world ; the age of the Renaissance and the Reformation ; and the now historic Victorian Era. It has not been her fierce conqueror Rome alone, but the whole civilized world, that Greece has taken captive. She is not merely, in Thucydides' phrase, an everlasting possession, a *κτῆμα ἐς αἰῶν*, but an abiding power.

It is a very hackneyed observation that to the Hebrews the world owes religion, to the Greeks art, and to the Romans law. Like many such generalizations, this fails to tell the whole truth, and my chief object is to call attention to one out of several important omissions in this statement of the contribution of Greece.

It may be that a classical student, jealous for the repute of Greece, is not a perfectly unbiassed judge ; but it often seems to me that the Greeks receive worse treatment at the hands of modern appreciators and critics than do the Romans or the Hebrews. Men are so much more impressed by the power and grandeur of such institutions as church and state than by the more elusive and intangible contributions of the Greeks. If the world of to-day believed with Ruskin that " whenever the faculties of men are at their fulness, they must express themselves by means of art," then Greece as the fountain-head of art might be more highly honored. But the modern Anglo-Saxon world does not so believe, and Greece, whose influence upon the world is popularly supposed to have been chiefly in the field of art, is therefore made of little account.

And even those who know considerably more of the Greeks may, in writing about them, easily create false impressions. Greek love of beauty, Greek joyousness of life, Greek serenity are often dwelt

on as if these summed up the important aspects of Greek character. And such qualities also are apt to seem either of trifling value or even positively objectionable to a world in which industrialism and utilitarianism are such dominant notes, and in which we have so curious a mixture as a survival of the narrowness and strenuousness of the Puritan existing side by side with a feverish and unlovely sensationalism. There is in fact too much in the Greek spirit to be summed up in any formula. Greek joyousness and Greek serenity are no more conspicuous than Greek melancholy and Greek strenuousness (*σπουδαιότης*). Greek art is no more characteristic or important than Greek science. The æsthetically beautiful cannot be studied among the Greeks apart from the ethically good. And side by side with Greek intellectualism we must take account of a spiritual and perhaps even an emotional religion. So while it is perfectly allowable to call attention to this or that element as conspicuous among the Greeks, we must be careful never to forget that many other factors go to make up the Greek genius, and that some of these factors may even be more or less contradictory of the one that strikes us as so conspicuous.

With this prefatory understanding we may now turn to consider one of the contributions which the Greeks have made to civilization, a legacy whose importance is more generally recognized than the fact that we are debtors therefor to Hellenism.

In one of Professor Butcher's essays attention is rightly called to the Greek's love of knowledge for its own sake as a most important aspect of his genius. "To see things as they really are, to discern their meanings and adjust their relations, was with them an instinct and a passion." Similarly, Jebb in his "Classical Greek Poetry," writes: "The Greek was impelled by a primary law of his nature to know." But side by side with this curiosity, as we may style it, there was another equally important and striking characteristic of the Greek—that sense of form which shows itself most obviously in his art, his literature and in his moral standards.

Now the point I wish to develop in this paper is this: that from neither the one nor the other of these two characteristics (curiosity and the sense of form), but from their unique combination in one and the same people, modern civilization derives certain of its most important features. The same instinctive sense of form that made orderliness, proportion, clearness of outline, truth to life, so conspicuous qualities in Greek art and literature—this, when combined with the insatiable desire to know and understand, gave to the world science and philosophy and theology.

It is an old and now an outworn controversy whether Greek philosophy was borrowed from the Hebrews or not. No one now doubts that the movement was a native one. But it is not so generally recognized that science was equally with philosophy native and original among the Greeks; that in fact the two were born in Greece and at the same moment, and were for a long time undifferentiated.

To establish this in detail would take more time than is at our disposal, but the nature of the proof may be indicated.

In the first place it is important to get a just view of what is essential in science and philosophy, for both terms are used in an exact sense and in a loose sense. Strictly speaking, both science and philosophy are in their essence the systematic formulation of laws and principles of universal application; both involve a completely rational explanation of their respective subject-matters; both require what Plato calls *σύνοψις*—the synoptic vision comprehending manifold phenomena under a related whole. Both in fact depend upon and have for their aim definition, using that term in a comprehensive but legitimate sense. And my contention is in part that without such "definition" we can have neither science nor philosophy, and in part that the tendency to define which gave these to the world has come to us from the Greeks, among whom it arose as the offspring of their desire to know and their sense of form.

It is often said that the Greeks (at the first at any rate) were indebted for their science to the Babylonians and Egyptians; and there is no manner of doubt that the astronomy of the East and the geometry of Egypt were most important factors in the development of science—and philosophy as well—among the Greeks. How, then, it is pertinent to ask, could science have originated in Greece? The answer is that the astronomy and geometry which the Greeks learned from their older and more advanced neighbors were not sciences in the proper sense of the term. Babylonian astronomy showed none of the characteristics I have just given as those of true science; it consisted of mere records of observations, in which, to be sure, certain cycles of recurring phenomena had been noticed, but there was no natural explanation given or attempted of the movements and phenomena recorded. Read Sayce's account of ancient Babylonian science in the "Encyclopædia Britannica" or Poole's account of Egyptian science, and it will readily be seen how far they were from being true sciences.

Sayce mentions the acquaintance with the sun-dial, clepsydra, lever and pulley as showing no mean knowledge of mechanics; and, similarly, the geometrical knowledge and mechanical skill of the Egyptians are often appealed to as evidences of high scientific attainments. All these on investigation, however, are found to belong to the domain of empiric skill, and not of scientific knowledge. Aristotle in the "Ethics" draws this distinction: "While a carpenter and a geometrician both want to find a right angle, they do not want to find it in the same sense; the one only wants such an approximation to it as will serve his practical purpose; the other, as being concerned with truth, wants to know its nature or character"; in other words, to define it. Now, if in this passage we substitute for carpenter and geometrician the words Egyptian geometrician and Greek geometrician, we shall have an excellent statement of the difference between that empiric knowledge, which the Greeks borrowed, and that rational or true science, which first arose among themselves.

Science, in the true sense of the term, came into the world when the Greek had become acquainted with the recorded observations and the empiric knowledge of these older civilizations; and when, after assimilating all that these could give him, he was led by his inborn and insatiable curiosity to seek a rational explanation of all his neighbors had known without understanding; and when, finally, guided by his innate sense of form and belief in order, he sought this explanation in the reduction of phenomena to principles and laws and system.

Such a line of argument is, I think, in entire harmony with all the evidence, and justifies the statement made by an eminent writer on Greek philosophy: "It would be foolish to say that but for the Greeks we should have no science at all. History has nothing to do with the 'might have beens.' But history does teach us that science has never existed except among those peoples which the Greeks have influenced."

And lest any one be found to cavil at what I have called true science, on the ground that after all it is the practical, not the theoretic, that is of real value, I may add that the applied science of to-day differs in one important respect from the empiric science of pre-Greek civilizations in that it rests upon, and is impossible without, that pure science which the world owes primarily to Greece. The extraordinary developments in the application of science to life in our own day could never have been

reached by following up the empiricism of the Egyptian or Babylonian. In all human probability without this pure science the condition of the Western world to-day would not be so very unlike Chinese civilization in its outlook upon the world and in its command of the powers of nature.

A somewhat similar line of argument would show that all philosophy (mental or moral), all theology, all political or economic science are to be traced back to this same people, and came into existence through the same influences.

Here again there is danger of confusing the true sciences of philosophy, politics, ethics, theology or economics with the theories and systems (often elaborate enough) of Eastern peoples. Was there not, it may be asked, such a thing as Hebrew theology, as Hindoo philosophy, as Chinese ethics? Yes, and no, according as one ignores or insists upon the definition I have given of science and philosophy.

Of course, even if it were found that philosophy and ethics in the strict sense of the term existed among the Chinese or the Hindoos, it would still be true that the modern world has derived its ethics and its philosophy not from Asia, but from the Greeks. However, it seems to be really the case that the tendency to define, to reduce to the uniformity demanded by the reason, to appeal to logic, is not found in these Oriental codes. We Westerners are apt to contrast the practical mind with the speculative, and not infrequently speak of the former as characteristic of Europe and America, the latter of Asia. So Matthew Arnold writes in "Obermann Once More":

"The brooding East with awe beheld
Her impious younger world ;
The Roman tempest swelled and swelled,
And on her head was hurled.

"The East bowed low before the blast
In patient deep disdain ;
She let the legions thunder past,
And plunged in thought again."

But there is a philosophic cast of mind as peculiar to Europe and as alien to Asia as is the practical. The brooding East is speculative, but not after the Western fashion; and in all the lapse of centuries Western thought has made virtually no impression upon Asia. The East and the West are neighbors between

whom there is no real intercourse. Neither comprehends the other; neither can express its deepest thought in terms familiar to the other.

With the Hebrew, curiosity is replaced by awe. Where the Greek seeks to know and to define, the Hebrew abases himself before an unsearchable mystery. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?" What a difference exists between the Book of Job (from which these words are quoted) and Plato's "Republic." Both deal with the problem of the providential government of the world. In both the question is argued of the relation between righteousness and prosperity. But the Book of Job does not even attempt what the "Republic" throughout aims at, such a solution of the problem as will satisfy the intellect. Job at the end humbles himself before the Almighty in contrition and trust, but to the reason the mystery remains a mystery still—apparently because the Oriental writer characteristically felt no need of satisfying the intellect by giving such a definite answer to the question: "Why do the righteous suffer?" as a Greek would have expected.

Again in Confucianism, Buddhism and Hebraism there are codes of ethics—collections of maxims regulating conduct—a way of life is set forth; but all this no more constitutes that reasoned morality we associate with the word ethics than did those maxims of Simonides, which in Greece were not a finality, but a stepping-stone; a phase of development from the early almost unconscious standards of conduct sketched in Homer to the fully developed philosophy of mature Hellenism.

And in all Hindoo philosophy, instead of an attempt to establish a system of relations, laws and principles, there is an actual dethronement of that reason, intelligence and self-consciousness, before whose bar the Western philosopher and scientist would marshall all the universe.

If it be objected to the position I have taken that the barrenness of the scholastic science and philosophy of the middle ages is due to their following so closely in Aristotle's footsteps, and that thus modern science is not a development from Greek science, but is born in a reaction against it, I contend that on the contrary Aristotle has had no true follower until we reach modern times. It is true that the modern scientist judges more accurately the proper method

to be pursued in certain departments; it is true that the Greek tendency to formulate general laws outran the investigation of phenomena; it is true that theories were too hastily built upon insufficient evidence, and that thus among the Greeks physical science lagged far behind those other sciences which, like geometry and pure mathematics, do not rest upon induction from carefully observed data, or which, like the sciences of politics and ethics, have for their subject-matter that human nature in which keen and accurate observation does not depend on instruments of precision, on microscope or telescope, or on elaborate statistics. When we hear it said that the Greeks had no science, it is always physical science that is meant. But even in physical science the Greeks laid the foundation and made in a few generations no insignificant advances. Above all, Aristotle, the master of those who know, was as eminent a scientist in our best modern sense as he was a metaphysician; with him observation and formulation went hand in hand, and the mistake of the scholastic thinkers was not in following, but in forsaking Aristotle's method. Overawed by his eminence in learning, they accepted his conclusions as axioms from which, regardless of fact or experiment or common sense, they deduced by strict logic a most portentous system of philosophy and science. And it was left for the modern world to rebel against scholasticism, and for the first time in many centuries to carry forward in its original spirit the work so far advanced by Aristotle.

And if again it be objected that the Greek influence has been fraught only with evil to the world in the introduction of theology in place of the original simplicity of the Gospel, that the history of the past two thousand years has been made melancholy by all that is suggested by the words dogma, creed and heresy, I shall leave it to theologians to determine how far the elaboration of doctrine has diverted from its intended course the teaching of the Sermon on the Mount, to what extent the transplantation from Palestine to Hellenized Europe has warped and perverted the original spirit of Christianity. For my present purpose it is sufficient to point out the enormous influence of this side of Hellenic genius, which has left us this legacy; thanks to the Greek, the modern Western world has inwoven into the very fibres of its being this tendency to demand clear formulation, this unbaffled desire to know. The scientific bent which the Greek has given to us is, whether for good or evil, apparently ineradicable and inexpugnable.

Before I take leave of my subject, it may be well to remind

ourselves again that this tendency which has given us science and philosophy is closely connected with the tendency which made the Greeks—though but a small nation—in a few generations strike out and perfect for the world almost all the recognized forms of literature, and transform the crudeness of Egyptian and Assyrian art into the noble sculpture which is the ideal and the despair of the modern artist.

The connection is hinted at in a passage in Zeller's "Pre-Socratic Philosophy," Vol. I., which I cannot refrain from quoting, because it contains a fine estimate of Homer, which few here have probably seen, as one does not naturally go to a German historian of philosophy for literary appreciations :

"If ever there was a people capable of creating its own science, the Greeks were that people. In the most ancient records of their culture, the Homeric poems, we already meet with that freedom and clearness of spirit, that sobriety and moderation, that feeling for the beautiful and harmonious, which place these poems so distinctly above the heroic legends of all other nations, without exception. Of scientific endeavor there is nothing as yet; no necessity is felt to investigate the natural causes of things: the writer is content to refer them to personal authors and divine powers, the explanation that comes uppermost in the childhood of mankind. But when we consider the glorious heroes of the Homeric poems—when we see how everything, each phenomenon of nature, and each event of human life, is set forth in pictures which are as true as they are artistically perfect—when we study the simple and beautiful development of these masterpieces, the grandeur of their plan and the harmonious accomplishment of their purposes, we can no longer wonder that a nation capable of apprehending the world with an eye so open and a spirit so unclouded, of dominating the confused mass of phenomena with so admirable a sense of form, of moving in life so freely and surely—that such a nation should soon turn its attention to science, and in that field should not be satisfied merely with amassing knowledge and observations, but should strive to combine particulars into a whole, to find an intellectual focus for isolated phenomena, to form a theory of the universe based on clear conceptions, and possessing internal unity; to produce, in short, a Philosophy. How natural is the flow of events even in the Homeric world of gods! We find ourselves indeed in the wonderland of imagination; but how seldom are we reminded by anything fantastic or monstrous (so frequent and disturbing an element in

oriental and northern mythology) that this fabled world is wanting in the conditions of reality! Amidst all the poetry how clearly we recognize a sane and vigorous realism, a fine perception of what is harmonious and natural. Thus, although the intellectual culture of the Homeric period is separated by a wide interval from the rise of philosophy, we can already trace in it the peculiar genius out of which philosophy sprang."

This quotation may serve to enforce what I said at the outset, that it is the combination of the Greek love of knowledge and the Greek sense of form that has given to the Western world its science in the true sense of that term, with all that that word science means for modern civilization.

It may seem to some to be a fresh instance of the irony of fate that Greece should be the mother of science, and yet that in these days the very existence of Greek culture should be threatened by the inroads of scientific education. It is, in my opinion, a mistake to suppose that there is any real or necessary warfare between the humanities and true science. (Plato, indeed, tells us that there is an ancient quarrel between poetry and science; and, in a sense, there is. Yet many of us still think that in our university curriculum there is no other one work which does so much for classical culture as that very "Republic"—surely the prose masterpiece of antiquity—in which Plato champions the cause of science against poetry. Certainly from such advocacy of science as Plato's pages contain no harm will ever come to culture.)

As every classical student instinctively feels, the citadel of classical education is Greek; and the very essence of Greek culture is that spiritual outlook upon life which has affinities not only with all noble literature and art and all high ideals, but also with all true science, whether ethical or political, physical or metaphysical. The enemy is not science rightly conceived, science as understood by the real scientists (not the Brummagem article); the enemy is materialism. The real warfare is between true education and materialism—whether we shall have man as God meant him to be, or the man whom Bunyan pictures with the muck-rake.

Even from the most narrow and selfish point of view the wisest policy for those who fear for classical culture is to enter the wider field of conflict. Wherever there is found any force or any movement that is battling against the materialism now so rampant, there we should see an ally, with whom all rivalry should be friendly and not deadly. For if, in what seems to be the great issue of the

coming years in this land, materialism should conquer, then good-bye to Greek ; except, perhaps, for some small remnant who will not bow the knee to Baal, men who, like Plato's philosopher in the uncongenial state, will find shelter under a wall from the driving storm of dust and sleet. But if materialism be driven back, then classical culture and Greek will have a secure and honored place, and will continue, as in the past, to spread sweetness and sanity and light among men.

SOPHOCLES.

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Of the three great Athenian dramatists Sophocles is the one who brought the drama to its highest pitch of artistic perfection. He was by nature and training an artist. He possessed that rare sensitiveness, that freshness of feeling, that penetrating play of the imagination, that capacity of being carried out of one's self and lifted above one's self which, according to a recent writer, are the characteristics of the artistic temperament; and in reviewing his life it will become apparent that he not only possessed this temperament but that he enjoyed also exceptional opportunities for its growth and development.

He was born at Colonus, a small deme about a mile north-west of Athens, in the year 495 B.C. The natural beauty of his native place seems to have left a deep impress upon the poet's mind, and in one of the latest of his extant tragedies he reverts to the picturesque scenes of his boyhood in language which plainly indicates a deeply rooted affection. Colonus commanded a view of Athens and the Acropolis, of the Saronic Gulf, of Salamis, and of Ægina, no doubt, in the distance.

His father was a man of some means, and probably of good birth, for we always find the poet taking rank with the best of the eupatrid nobles. He was educated in the manner then in vogue at Athens, and at fifteen he had attained so much prominence among his school-fellows that he was chosen to lead the choral dances celebrating the victory of Salamis. He was chosen for this distinction especially on account of physical beauty, and all through life he retained the reputation of being one of the handsomest men of his day. It was fitting that the poet who was so noted for the *συμμετρία*, *σωφροσύνη* and *μετρίότης* of his dramas should be himself in person an example of these qualities. From this time on it is probable that Sophocles devoted himself with ever-increasing energy and zeal to the perfection of his art. He himself was conscious that he had passed through three stages of development. He began as an imitator of Æschylus; he passed on to a style more properly his own, but severe and artificial;

his last period was marked by the full perfection of his art. In 468 Sophocles won a victory over Æschylus, the hitherto acknowledged prince of dramatists, and the pre-eminence he acquired by this victory was retained until he himself was forced to give place to the more popular Euripides.

Sophocles is the poet of the hey-day of Athenian prosperity. He could perhaps remember Marathon; he lived to witness Arginusæ. But he was never anything more than the poet of her prosperous days. An artist is seldom the child of adversity. His youth and manhood were spent in the years when Phidias, and Praxiteles, and other famous artists were adorning the capital of the Delian Confederacy under the direction of the great Pericles. He was probably the friend of Herodotus and of Socrates. All the artistic and philosophic influences which were moulding the life of the Athenian people, from the days of Salamis to the opening of the fatal Peloponnesian war, were united in training and developing the genius of the great poet, and so far as we know these, we know the main influences in the life of Sophocles. But he was an artist to the end. His plays show few traces of his participating in the political squabbles around him. The *Antigone* was applauded by both political parties, and claimed by each as supporting different political principles. Like Socrates, the poet must have felt that his mission was to devote himself to his art, and to realize the ideal of his life in the perfection of his dramas.

The details of his life are lost to us save for a glimpse here and there. He was of an equable and unruffled temper: *εὐκολος μὲν ἐνθάδ' εὐκολος δ' ἐκεῖ* is the well-known line of Aristophanes. In the upper world he strove only for the recognition due to art; in the lower world, according to the comedian, he is equally free from contention and base rivalries.

The breath of slander has not refrained from attempting to sully his reputation. It would, perhaps, be foolish to pour ridicule, as Dean Plumtre has done, upon his detractors, but at the same time it is inconceivable that according to Greek standards he lived an immoral life. Many things there doubtless were which a modern might condemn in a modern, but it is right to make due allowance for the growth of moral ideas when estimating the life and conduct of one of the ancients. We recall that story which Plato tells in the *Republic*, of how Sophocles, when asked in his old age if he regretted the departed pleasures of life, replied, "Peace, most gladly

have I escaped from that, and I feel as if I had escaped from a mad and furious monster."

It is not easy to conceive that the life of Sophocles contained any severe griefs or disappointments. There does not seem to have been much to ruffle its serenity, and although the poet himself in one passage expressly states that "they alone can feel for mourners who themselves have mourned," still, like the musician Mendelssohn in modern times, his merits found an early recognition, and the full tide of prosperity carried him forward until the end.

The innovations which Sophocles introduced were all in the direction of an improvement in the technique of his art. By breaking up the trilogy into separate dramas, by adding a third actor, and by enlarging the number of the chorus, while at the same time limiting its functions as a motive force, he in fact rendered the drama a perfect medium of poetic expression. As an artist he was capable of recognizing the value of such improvements, as a poet he was able to avail himself to the full of the added opportunities for the setting forth of his poetic conceptions. For the genius of Sophocles is not subservient to his art. His creations seem at times indeed to lack the force and majestic proportions of the elder dramatist, but whatever limitations can be detected they were self-imposed. He realized that the fullest development of genius cannot be attained apart from obedience to the rules of art. With some great poets this obedience is unconscious, with Sophocles it was a conscious mastery of the minutest details of the dramatic art.

The general characteristics of the dramas of Sophocles are a certain completeness, unity and perfection of development. They possess a symmetry and balance, a moderation and self-restraint such as are found also in the masterpieces of sculpture. Lord Macaulay, indeed, tells us that each of the productions of the Greek dramatists is like a group of statuary, clear, complete, distinct in outline, severe in conception, dignified and self-restrained. But the simile is only partially true; a statue can express at the best only one emotion, a drama like the *Antigone* portrays all the emotions.

First, then, the plays of Sophocles possess a completeness and unity which leaves nothing to be desired. The poet elaborates his theme to the highest pitch of development, and the spectator is satisfied that nothing more remains to be said. There are no superfluous parts, everything tends to the one end. The mind is

not confused by complexity of motives or by unnecessary intricacy of plot. Such is the poet's skill that the opening scene usually contains the germs from which the whole structure of the successive episodes is evolved. The dominant note is reached early in the play, and preserved to the end. This skill in the construction of plots and the handling of the theme was obtained probably in the same way that Shakespeare obtained his skill as a playwright—by actual experience; for, as one critic suggests, it is highly probable that the poet, who as a youth was chosen on account of physical beauty to lead the choral dance in honor of Salamis, would be chosen also for the same reason to participate in the choruses of the dramas produced at the festival of Dionysus. Sophocles, then, no doubt, had ample opportunity for studying and participating in the dramas of Æschylus.

There is only one of the surviving plays of Sophocles which seems to lack a due balance of parts. The *Maidens of Trachis* at first reading seems to fall asunder in the middle. The death of Deianeira terminates the dramatic interest, and the long scene in which the sufferings of Hercules are represented does not add to our appreciation of the play. But this may in part be accounted for by the fact that the first half is concerned with a dramatic motive, truly modern, while the second half would undoubtedly appeal with much greater force to a Greek audience. The modern stage has elaborated the theme of love in all its aspects, whereas with the ancients the subject was never fully developed, although partially treated by Euripides. But the second half of the *Maidens of Trachis*, dealing with the great subject of Nemesis, and revealing the hero Hercules, in the clutches of remorseless doom, evoked the sympathies of the ancients, and stimulated thought by the very aspects in which the question was set forth. Hercules is represented as suffering from the persecutions of Nemesis, it is true, but here, as elsewhere, Sophocles has moralized this great conception and Nemesis has not been roused by the jealousy of relentless divinities but by the latent ἀμαρτημα of the hero's character. Hercules is suffering for his own errors, and the poet is presenting a picture of absorbing though painful interest. In the other plays there is a complete balance of parts, a gradual approach to the climax, and then a gradual working out of the denouement.

There comes a point in each tragedy where the character of the protagonist is suddenly illumined before the spectator, and the whole height and depth of emotion is revealed. Electra in the transport of

long-restrained feeling, uttering the fierce exclamation, *παῖσόν διπλῆν*, Œdipus standing before us, self-blinded, and heaping curses on his own head, Ajax calmly preparing for death, Philoctetes in the depths of despair, cursing the duplicity of Odysseus, reveal to us the inmost depths of their natures, and in the light which breaks upon them the subordinate characters are also revealed.

But in the dramas of Sophocles there is no extravagance of emotion. True to the principles of Greek art and Greek morality he does not allow the mean to be violated. But while there is no emotional excess, at the right time there is full vent given to the deepest feeling, and the words which Sophocles puts into the mouths of his characters are often the very language of passion. Take, for example, the imprecations which Œdipus heaps upon the head of Polynices in the *Œdipus Coloneus*, the outbreak of Teiresias in the *Antigone*, the lament of Antigone when she is led away to be incarcerated. Hemon in the same drama is self-restrained and dutiful till he sees the futility of argument, when the full tide of passionate utterance bursts every barrier. Deianeira, in the *Maidens of Trachis*, bewailing the sad lot of women, speaks not mere words but from the heart. But at the same time emotion does not go to needless excess. The pent-up feelings of the spectator always find relief, not in the dialogue, but in the choral odes. Sophocles understood precisely when to introduce these and what theme to elaborate. He plays as a master with the emotions, and has complete control of all the sources of passion. We have lost beyond recovery the musical accompaniment of these choral odes and the dances which pictured before the audience the emotional feeling conveyed in the words, and hence we can never estimate precisely the effect produced upon the audience. But it does not require a great effort of the imagination to hear dimly and faintly the shrill high-pitched cadences of the flute, and to see the waving of the chlamys and the rhythmic movement of the strophe and antistrophe.

The remark is sometimes made in regard to the characters of the Greek drama that the emotions which they manifest are the primary emotions: the love of sister for brother, of child for parent, the jealousy of wronged affection as in the case of Medea, the disappointment of unrecognized merit as with Ajax, the struggle of humanity with fate as in the case of Prometheus; but if this be understood to imply that these characters are in any sense personifications of virtues and vices the criticism is decidedly erroneous.

It is true that each of Sophocles' creations manifests some particular phase of character in exceptional development. Tecmessa is the faithful and affectionate wife, Œdipus the man of unthinking rashness and impetuous passion, Jocasta typifies contempt for religion, Antigone is the ideal of the dutiful daughter and devoted sister, Clytemnestra stands for unbridled passion, Electra for filial devotion, Deianeira for enduring love, Philoctetes for innocent suffering, but none of these could be spoken of as personifications. They are real men and women and have nothing about them that is shadowy or vague. They are creatures of warm flesh and blood, without that indefiniteness which always accompanies abstractions. This, then, is one of the first characteristics of the *dramatis personæ* of the Sophoclean drama. They are true and harmonious creations of the poet's fancy, ideal forms evolved by the imagination, but possessing all the characteristics of reality.

It is the function of poetry to idealize; and according to Professor Butcher, "to idealize is to represent an object in its permanent and essential aspects in a form that answers to its true idea; disengaged from the passing incidents that cling to individuality and from disturbing accidents that obscure the type. What is local or transient is either omitted or reduced to subordinate rank, the particular is enlarged until it broadens out into the human and universal." "In the very act of eliminating the accidental a higher beauty and perfection are discovered than was manifested in the world of reality." "Poetry," says Shelley, "redeems from decay the visitations of the divinity in man." But while it is the function of poetry to present an ideal picture of life we may fall into difficulties if we expect the poet to portray ideal characters in the fullest sense of the words. Those who have endeavored to perform so large a task have invariably failed. Tennyson's Arthur is a failure because there is no imperfection in his ideal character. The poet must possess an ideal, but he must make it visible through the failures and imperfections of humanity. To quote again from Shelley, "A poet considers the vices of his contemporaries as the temporary dress in which his creations must be arrayed, and which cover without concealing the eternal proportions of their beauty."

And so it is with the characters of Sophocles, they are great and noble creations possessing a moral nature and an intellectual endowment that transcend the attributes of ordinary humanity, but the poet does not intend to represent any of them as absolutely

perfect and flawless. Through the revengeful passion of Electra there is manifest a nobility of nature which was potential rather than actual. In the majestic beauty of Clytemnestra there is latent the possibility of something better than the base passion that sways her nature. Hercules with his fickleness and disregard of others is far from the ideal hero, but in spite of the most serious defects there is a nobility that makes itself felt and makes him a worthy companion of Deianeira, Œdipus and Antigone. Hence it is in this sense that the characters of Sophocles are ideal. Even Antigone, the most perfect of them all, is not without a certain harshness and a certain defiant moral enthusiasm, which do not indeed obscure the beauty of her character and which make her more truly human. Œdipus, the greatest of Sophocles' creations, possessed in the beginning a character marred by many serious imperfections, and it is only by looking beyond these moral deformities that the true proportions of ideal character become manifest.

The poet then regards life from the standpoint of the ideal. He looks up through the actual to something greater, nobler and truer, something more permanent in its essence than the passing events and persons of real life. And this is the standpoint from which art must be considered. But again it is not possible for the greatest of poets to become so immersed in the ideal as to free himself altogether from the environment of his life and art. Therefore in the study of an ancient poet there are at least two sources of enjoyment. Having studied the ideal conceptions of the poet's mind, we may catch glimpses here and there of the actual world by which he was surrounded, and of the men and women with whom he associated.

We have in the dramas of Sophocles ample material for estimating the poet's appreciation of the miseries of age, the helplessness of women and children, and the wretchedness of the slave. We can see how deep a sympathy he had for human misfortunes, for poverty, and how he shared with all Greeks the feeling of the brevity and the vanity of life. There is also sufficient to guide us in deciding what was the attitude of Sophocles towards the received religion. It is certain that civilization in its progress has greatly ameliorated the condition of the old, and although Athens was the most civilized of ancient communities the position of the aged in modern times is happier in very many respects. The Athenians were sometimes indeed unnecessarily cruel to the aged. They were made to feel that they had sat long enough at the banquet of life, and that

for them there were no more pleasures to be tasted. They had not the sustaining hope of a life beyond death, nor as a general rule the affectionate regard of their nearest kindred. Sophocles himself, when more than ninety, was prosecuted by his undutiful son. The Greek view of life found all its pleasures and enjoyments in the strength of maturity, and reserved nothing for the helplessness of age. In the *Œdipus Coloneus* we find a choral passage which gives utterance to this view as follows :

“ He who seeks length of life,
Slighting the middle path,
Shall seem, to me at least,
As brooding o’er vain dreams.
Still the long days have brought
Griefs near, and nearer yet.
And joys,—thou canst not see
One trace of what they were ;
When a man passeth on
To length of days beyond the rightful bounds ;
But lo, the helper comes that comes to all,
When doom of Hades looms upon his sight,
The bridegroom’s joy all gone,
The lyre all silent now,
The choral music hushed,
Death comes at last.”

And again,

“ When youth hath passed away,
With all its follies light,
What sorrow is not there ?
What trouble then is absent from our lot ?
Murders, strifes, wars, and wrath, and jealousy,
And, closing life’s long course, the last and worst
An age of weak caprice,
Friendless and hard of speech,
Where, met in union strange,
Dwell ills on ills.”

“ All evil things,” he tells us in one of the fragments, “ are found in length of years, sense gone, work useless, thoughts and counsels vain. It is interesting to contrast with these gloomy passages the sentiments of a modern poet writing on the same theme :

“ There is a sweetness in autumnal days
Which many a lip doth praise ;
When the earth, tired a little and grown mute
Of song, and having borne its fruit,

Rests for a little space ere winter come.
 It is not sad to turn the face towards home,
 Even though it shows the journey nearly done ;
 It is not sad to mark the westering sun,
 Even though we know the night doth come.
 Silence there is, indeed, for song,
 Twilight for noon ;
 But for the steadfast soul and strong
 Life's autumn is as June.

As June itself, but clearer, calmer far ;
 Here come no passion-gusts to mar,
 No thunder-clouds or rains to beat
 To earth the blossoms and the wheat,
 No high tumultuous noise
 Of youth's self-seeking joys,
 But a cold radiance white
 As the moon shining on a frosty night.

To-morrow is as yesterday, scant change,
 Little of new or strange,
 No glamour of false hope to daze,
 Nor glory to amaze,
 Even the old passionate love of love or child
 A temperate affection mild,
 And ever the recurring thought
 Returning, though unsought.
 How strange the scheme of things ! how brief a span
 The little life of man !
 And ever as we mark them, fleeter and more fleet
 The days and months and years, gliding with winged feet."

It is usually said that Euripides had a deep knowledge and appreciation of female character, that his strongest creations are always women, but something also may be said for Sophocles in this regard. It is only necessary to recount the names of his heroines to show that his ideal of woman was very high—higher indeed by far than that of his contemporaries—and that he would perhaps have joined with Plato in putting her more upon an equality with man. But besides the noble pictures of womanhood presented in Deianeira, Tecmessa, Antigone and Electra we can see from chance passages how deeply he appreciated also the unfortunate position of the Greek women of his own day. Here is a voice from one of the fragments :

"I by myself am nought ; yea oftentimes
 So look I upon all our womankind
 That we are nothing. Young we lead a life
 Of all most joyous, in our father's house,

For want of knowledge is our kindly nurse ;
 But when we come to marriageable years,
 Then are we pushed and bartered for, away
 From household gods and from our parents dear—
 Some unto alien husbands, some to men
 Of stranger race, and some to homes ill-matched
 Or full of turmoil : and when this has come,
 We needs must bear and think of it as right."

Here again is a real tribute to woman's domestic position :

"What house hath ever gained prosperity
 Puffed up with pride without the kindly grace
 Of woman's nobler nature?"

The words of Deianeira, who has been rightly styled the Imogen of the Greek drama, also describes the sad lot of woman :

"The tender plant
 Grows in such climes where neither God's hot sun,
 Nor storm, nor any blast may trouble it,
 But in pure joy it lives its painless life,
 Until that hour when maiden gains the name
 Of wife, and gains her share of nightly grief,
 Or caring for her husband or her babes.
 Then might one see by that experience taught
 How I am crushed with sorrows."

It is Deianeira also who gives utterance to sentiments of pity on beholding the train of captives sent by the victorious Hercules. She has a conception of the wretchedness of slavery such as is not often found in Greek literature.

"Sad pity creeps on me,
 My friends, when I behold these wretched ones
 In a strange land as homeless, fatherless ;
 And they who sprang, perchance, from free-born sires,
 Now lead the life of bond-slaves. Grant, O Zeus,
 Thou God averting evil, that I ne'er
 May see thee coming thus against my seed,
 Nor if thou need'st must work thy will on them,
 Fulfil it while I live. Such dread I feel
 Beholding these."

Sophocles would scarcely have put such words into the mouth of the gentlest of his characters if he had not himself pitied the slaves who were so numerous in the Greek communities, and who were indeed an integral part of Greek life. He could sympathize with the miseries of their lot and recognize the humanity beneath

their servile dress. Tecmessa herself is a slave woman although the wife of Ajax. Sophocles knew, too, the joy of childhood:

"Sweetest life is found
In those unconscious years ere yet thou know
Or joy or sorrow. When thou com'st to this,"

Ajax tells his boy,

"Then thou must show thy breeding to thy foes,
What son of what a father: but till then
In gentle breezes grow, and rear thy life
A joy to this thy mother."

Almost the first thought of Œdipus after he has with his own hands deprived himself of sight is for his children:

"But for my children, of my boys, O Creon,
Take thou no thought; as men they shall not feel
Where'er they be, the lack of means to live.
But for my two poor girls, all desolate,
To whom my table never brought a meal
Without my presence, but whate'er I touched
They still partook of with me;—care for these;
Yea let me touch them with my hands and weep
With them my sorrows."

Sophocles' view of death is one not altogether in accord with the ordinary Greek view. The spirit of his writings suggests that he had more hope of immortality than was conveyed in current legend and belief. He seems to be more in sympathy with the views of Socrates, and Plato, and those who looked for some other life beyond the present. One passage in the *Electra* seems to suggest that Sophocles felt the necessity of postulating another world as an explanation of the moral government of the present:

"For if the dead as dust and nothing found
Shall lie there in his woe,
And they shall fail to pay
The penalty of blood,
Then should all fear of gods from earth decay
And all men's worship prove a thing of nought."

All through the *Electra* the heroine seems to feel the presence of her dead father's spirit strengthening and admonishing her to persevere. In certain circumstances Sophocles was willing to confess that death is not an evil. "Death," he says in one of the fragments,

"comes the last great healer of all ills." And another fragment has the suggestive sentiment:

"And dost thou mourn the death of mortal man
Not knowing if the future bringeth gain?"

Theseus commenting on the death of Œdipus warns us that

"Over those
For whom the night of death as blessing comes
We may not mourn."

The whole play of the Œdipus Coloneus is an interesting study when it is remembered that it was composed in the extreme old age of the poet when he himself was about to pass from life. The death of Œdipus is one of the most remarkable passages in Greek literature. The poet is able by his genius to make the life of the most unfortunate of the heroes of tragedy end peacefully amid calm natural beauty, and with the manifest favor of the gods upon him. These are the words of the chorus:

"O grant that he
The stranger, wend his way,
With no long agony,
No fate of many woes, to that dark land
The home of all the dead
Still wrapt in Stygian gloom.
For so, though many woes unmerited
Upon his life have come
God, the all-just shall raise him up again."

And as if in answer to these petitions we are told later on,

"And so the man was led
With nought to mourn for—did not leave the world
As worn with pain and sickness; but his end,
If any ever was, was wonderful."

In his attitude towards religion Sophocles differed from Æschylus, and more widely from Euripides. Æschylus never fails to bring religion prominently forward in his dramas, and he is always ready to discuss theological problems; Sophocles, as has been said, was content to allow religion to remain as the background of his dramas. There is nothing on the other hand in Sophocles of that spirit of sceptical inquiry which is so prominent in Euripides. Like the latter poet he was surrounded with sophistical inquiries, but the spirit of his mind led him to accept as much as possible of the

national belief and not to be over-sceptical about its teachings. To vary the words of one of his own heroines, he might have said, "My spirit leads to faith, not doubt." And so at the first reading one feels a certain disappointment at finding the old divinities with all their mythical absurdities and all the crudities of Greek religion forming a part of these wonderful dramas. But a closer inspection shows us that though the names are the same there is a gentler and more humane spirit pervading the old religion. Sophocles, as has already been said, moralized the great doctrine of Nemesis, and in doing this he virtually established a conception of moral order in the world. The Greek divinities could not possibly remain unchanged, for they were in the beginning only abstractions of natural forces and now they are made the guardians of morality. And so beside the old religion there is seen the shadow of a new belief. Sophocles was content to leave the forms of religion unmolested if he could breathe into them a new spirit.

Some have even gone so far as to endeavor to find in Sophocles foreshadowings of Christian doctrines. But this is surely an excess of admiration. When Dean Plumtre finds in the lines in the *Œdipus Coloneus*

"One soul, working in the strength of love,
Is mightier than ten thousand to atone"

an unconscious prophecy of the doctrine of the Atonement he is surely allowing his zeal to get the better of his discretion. The fact that the poet realized a great step in advance toward true moral and religious conceptions is all that can be definitely stated. It is impossible, however, not to feel in some passages in the various dramas a depth of religious sentiment remarkable in ancient literature. Such is that passage where Antigone justifies her offence against the laws of men because she obeyed the laws of Zeus which are not of to-day or yesterday but last forever. One of the choral odes contains the following lines :

"O that 'twere mine to keep
An awful purity,
In words and deeds whose laws on high are set
Through heaven's clear ether spread,
Whose birth Olympus boasts
Their one, their only sire,
Whom man's frail flesh begat not
Nor in forgetfulness
Shall lull to sleep of death ;
In them our God is great,
In them he grows not old for evermore."

Such then was Sophocles; a poet whose fortune it was to live in the prosperous days of the noblest of the Greek states, a poet endowed with external grace of form and a mind whose every movement was beauty itself, an artist brought up among surroundings in every way congenial to art, a man possessed of deep human sympathies and a sensitive religious nature.

“Thrice happy Sophocles ! in good old age,
Blessed as a man, and as a craftsman blessed
He died : his many tragedies were fair,
And fair his end, nor knew he any sorrow.”

Perhaps we cannot more fittingly conclude than with the famous epigram of Simmias :

“Twine gently o’er his tomb, oh, gently twine
Ivy, with all that wealth of curling green,
All round be roses blooming, and the vine
Fling her soft tendrils and steep climbing screen.
To him the Graces and the Muses brought
Their honey—magic speech and lofty thought.”

MATHEMATICAL AND PHYSICAL SECTION.

PRESIDENT'S ADDRESS.

R. A. GRAY, B.A., TORONTO.

As it has been customary for the President of this Association to make a few general remarks rather than to choose a mathematical subject, I shall follow precedent on this occasion, and seek, among other things, to take an inventory, as it were, of the state of mathematics in our secondary schools, and to consider the outlook at the present moment. From time to time this subject has been dealt with here, and the note struck has generally been pessimistic. We have been told that in the good old times far more attention was devoted to mathematics, and that the decadence of the subject during the past few years is greatly to be deplored. That there is much less time spent on mathematics in the High Schools is quite true, but that, on the whole, less mathematics is known is very questionable. It must be remembered, however, that the High Schools are no longer allowed to teach the honor mathematics of the first year at the University, and that First A and B certificates have been abolished. Though less time is now spent on mathematics, less time is wasted than formerly. While many excellent qualities are developed in a good student by having little or no light thrown on the subject by a teacher, yet a weak student is discouraged. A strong pupil is always greatly benefited by judicious guidance and assistance. Also, since the establishment of the Normal College, the teaching of mathematics has become more efficient throughout the Province. The text-books, too, have not only greatly improved in quality, but many excellent books by experienced teachers have been issued during the last twenty years.

While these causes have tended to prevent the decay of mathematics, yet there certainly was a strong reaction some years ago against this subject, which culminated in removing arithmetic from

the Junior Leaving Examinations, and in the exclusion of geometrical studies from the Junior Forms of our High Schools, both of which have had far-reaching results.

The agitation to replace arithmetic on the curriculum of candidates for second-class certificates, continued by this Association and aided by the Public School Inspectors, at length produced the desired effect, and the Education Department issued regulations, a little more than a year ago, with this modification, and for the first time in several years arithmetic, beyond the requirements of a Public School course, is demanded on the second-class examination. This in itself is a concession to the strong protests persistently made by this Association that must certainly in time be beneficial to the general mathematical teaching, especially of the Public Schools, for it is in the Public Schools that inadequate training in arithmetic will have its direst results.

Again the cry that the lower forms of the High Schools were overloaded with a multiplicity of subjects—and there was, and perhaps still is, reason for that criticism—led inevitably, as it had done to the removal of arithmetic from the higher forms, to the exclusion of geometry from the junior classes. This has had the effect, during the past eight or ten years, of causing a very hurried preparation in geometry, and the majority of schools now give less time to the study of geometry than to any other subject on the school curriculum. In most well-regulated schools the time devoted to geometry consists of a three years' course to the end of the Senior Leaving Examination.

The student begins the study of Euclid two years before completing his Junior Matriculation, and continues the subject one year after. The time given is two or three lessons per week of from thirty to forty minutes in length during the first year, three during the second, and two during the third year.

If there are forty weeks in the year, the total number of lessons is 320. Compare this with the kindred subject of physics, which begins at the same time with three lessons per week during the second year, and four or five during the last year, an aggregate of 480.

It might fairly be claimed that more time should be given to geometry. It is an entirely new subject, and the reasoning presents considerable difficulty to beginners. There might well be given an introductory course without text-books, immediately after the pupil enters the High School, something after the style of

Spencer's Inventive Geometry. This would demand great care and energy on the part of the teacher, but would amply repay the extra exertion needed. Such a course is almost necessary to put the study of geometry on a proper footing.

If, however, it is found that no more time can possibly be allotted to it, we might ask ourselves whether there could be an improvement in the teaching. For such improvement we must look in two directions—(a) with respect to text-books, (b) in the character of the examinations that are set.

It has been contended that Euclid wrote for men and not for boys, and that geometry should not follow in the lines laid down to convince ancient Greek sophists. The British Empire has, alone of all the nations, closely adhered to Euclid's method, but it is a significant fact that Italy has re-established Euclid in her schools, and that there is a strong feeling in favor of returning to more rigorous methods in geometry in certain quarters of the United States, which, with its early admiration for all things French, during the present century has followed Legendre's geometry.

Euclid will evidently remain in our schools, and whether we have the best edition of Euclid in McKay is the only question at issue at present. Many excellent text-books have been published recently, such as Hall and Stevens, Taylor, Nixon, Smith and Bryan, and Deighton, each of which has some point of superiority over the other, and over McKay. If the selection of a text-book were to be made by the mathematical teachers of the province at this time, it is altogether likely that McKay would not be chosen, yet there are good points about McKay too, and there is no one edition so acknowledgedly superior that there would be justification in having the authorized edition superseded. The good teacher will embody the good points in all, including his own particular ideas, with the present text-book.

With respect to examinations there has scarcely been one paper set during the past eight or ten years that can be said even with the greatest exaggeration to have been satisfactory. The papers generally consist of some five or six propositions, with three or four deductions. Candidates, knowing that a fair mark can be taken on propositions alone without touching deductions, neglect the most valuable part of a geometrical training; and should a student during his course spend time in becoming fairly expert in solving deductions, and in obtaining a proper education in geometry, the chance is that he will be unable to solve any of the

deductions presented to him on the senior leaving paper. Some candidates have even boasted that never in their lives have they solved a deduction, and yet have been successful. Such a state of things should not be, and would not were the examinations of the right character. There should be fewer propositions, and the deductions should be of a fairly easy character, such as the ordinary candidate would be able to solve himself if properly trained, and composed partly of problems and partly of theorems. They should, if possible, be fresh, to test the reasoning powers, and not the memory; one or two of a harder nature could be set to distinguish the best candidates and those for scholarships.

While in some respects the state of mathematics seems to be satisfactory there is danger that the whole question of the extent to which mathematics generally, and arithmetic particularly, should be taught in the schools, may be reopened. The rediscussion of this question seems to be imminent from the convocation address of President Loudon, and, more recently, from the utterances of Professor Watson, of Queen's. That the convocation address has drawn attention to it is evident from the fact that it is to be discussed elsewhere at this Educational Association, but there is no department that should be more interested in the conclusions arrived at by President Loudon than this Mathematical Association.

I do not propose to discuss it fully, but merely to make one or two comments. There are many things in it with which most people will agree, yet with the main drift of the address great exception could be taken. The main claim made is that in order to obtain a good education the earlier study of foreign languages is needed, and the consequent reduction of mathematical and English subjects is recommended to make way for these foreign languages.

The argument briefly stated, and rather more by inference than otherwise, is that Germany is the leader in scientific research, in nearly all branches of learning and now in commerce, and that their system of education must be responsible for this pre-eminence, and that what the Germans do should be copied by us if we wish to attain a like success.

An attack is made on our secondary schools and comparison is made with the gymnasia and real gymnasia of Germany, to show that a boy of nineteen knows more than our university graduates of twenty-one or twenty-two, and *a fortiori* much more than a boy of nineteen in this country. We are told that in spite of

arithmetic not being taught after a pupil is thirteen or fourteen years of age, and that mathematics receives much less attention than in our schools, the German mathematician is inferior to none.

In advocating a system more in the line of the gymnasia of Germany many things have been overlooked, a consideration of which might lead to different conclusions. In the first place a German boy is almost a slave to work. He enters the gymnasium at ten years of age, and remains there until he is nineteen or twenty. He begins the study of Latin when he enters, and devotes to it nine or ten hours (not periods) of school time per week, during most of his course of nine years. The number of teaching hours that a boy spends in school is thirty in the week. Besides these six hours per day, listen to the testimony of the German Emperor at the Conference of 1890, to consider secondary education. He said: "Well, gentlemen, I for one was obliged to work—and Herr Heinzpeter was there to see to it—seven hours at home; add to this six hours at the gymnasium, two hours for meals, and you can easily reckon what time I had for myself." With the exception of some of the students in our highest form who are preparing for honor matriculation, the majority of our students think themselves killed with work if they study on the average two or three hours a day outside of school hours,—the majority study much less than three hours. Is it any wonder that the average graduate of a gymnasium knows as much at nineteen or twenty as the average graduate of our universities at twenty-one? Dr. James E. Russell, of Columbia University, New York, the European commissioner to inquire into secondary education, spent two years in Prussia, and in his volume on "Higher German Schools," says of the German boy, "There is little of the dash and vigor, little of the vivacity and buoyancy of spirits which we consider essential to the normal development of a healthy boy. The German school-boy has no time for sports; family pride and personal ambition keep him incessantly at his tasks. The good time he looks forward to, the time of his freedom from bondage, comes with his admission to the university. "Then, he resolves, I will do as I please." Would the people of Ontario like to see that system established here? The great incentive to work so hard, it must be mentioned, lies in the fact that every student who reaches the third highest form in the gymnasium is exempted from two of the three years of compulsory military service.

Again, the education of the gymnasium is largely classical.

Mathematics and science have been despised in these schools. The mathematical master has not the same social standing that the teacher of Latin has. The course in mathematics differs very little from our High School course, and is much inferior to the first year honor course in Canadian universities. How such students can do original research in mathematics in the subsequent three years at the university, is somewhat difficult to understand.

Again, we might inquire if the Germans themselves are satisfied with their own system, and it is interesting to note that there is a strong reaction in Germany against the gymnasium, and against classics as the sole means of education. There is too, a growing belief that ten is too early an age at which to begin Latin, and many are advocating a more efficient training in the mother tongue, and the deferring of the study of Latin until about thirteen years of age. Classical masters in this country frequently complain that progress in Latin and Greek is greatly hindered in the lower forms by a lack of knowledge of English grammar. How much greater hindrance would there be if Latin were begun at ten when English grammar would be practically unknown? That Latin and Greek have been unduly fostered in Germany is realized by the great mass of the people and by the German Emperor as well, who has refused to establish any more gymnasia. Technical schools, burgher schools, and realschulen are being established everywhere instead, where Latin is a subject of secondary importance and mathematics and science occupy the foremost place.

Nor is the reaction against the undue importance that has so long been attached to the ancient classics confined to Germany. Lord Rosebery, in his address as Rector of Glasgow University, pointed out last year the danger to Great Britain in her antiquated systems of education and in neglecting technical education. He says: "Are there not thousands of lads plodding away or supposed to be plodding away at the ancient classics who will never make any use of those classics, and who at the very first moment will cast them into space, never to reopen them? Think of the wasted time that that implies; not all wasted perhaps, for something may have been gained in power of application, but entirely wasted so far as available knowledge is concerned. And if you consider, as you have to consider in the stress of competition, that the time and energy of her citizens is part of the capital of the commonwealth, all these wasted years represent a dead loss to the Empire." He attributes the success of Germany in commercial undertakings to

her technical schools, in which mathematics and science occupy the foremost place. In the same address he quotes the report of the U. S. Consul at Chemnitz on the secret of the recent German supremacy in the commercial world. The report states that "if an industry in Germany languishes, immediately a commission inquires into the causes and recommends remedial measures, among which usually is the advice to establish technical schools or industrial schools devoted to the branch of business under consideration."

To adopt the gymnasium course of studies in this country would inevitably lead, it seems to me, to the state of affairs that the late Professor Young so strongly condemned in his reports of 1866 and 1867 on the state of secondary education in this Province, where young pupils, ignorant of the very elements of English grammar and literature, were studying Latin and perhaps Greek, nor could justice be done even to these languages where the knowledge of their own was so defective.

But why consider the adoption of the system of any other country? The systems of education in all lands have varied from generation to generation with the prevailing ideals and conditions of the people, and while we can benefit by the study of other systems we must evolve our own, suited to the times in which we live. The tendency at the present time does not seem to be in the direction of much greater attention to languages at the expense of mathematics, science and English. No one will deny that we owe a deep debt of gratitude to the Greeks and Romans, and we will fall on evil times indeed if the study of these languages is laid aside entirely. But we should not turn solely to them for inspiration; do we not owe something to our own language? do we not owe something to the present as well as to the past?

We must educate all classes in the one type of school; we have neither the means nor the social distinctions of older countries where different schools are provided for almost every different calling and class.

Our high school course should begin where the public school ends, but there is no reason why those who desire a university education should remain in the public schools, indeed be practically compelled by ambitious public school teachers to remain there, to their great detriment, after passing the entrance examination. A boy of 13½ could be well prepared in the high schools of the Province for his subsequent career at the university were he per-

mitted to enter at that age. If the Department or the university could get public school teachers to recommend all parents who have any idea of a university education for their children to send them to some high school after passing the entrance examination, a great deal could be done to obviate the complaints that are being made against the high schools at the present time.

Some are asking that foreign languages be studied in the public schools and that French be begun before Latin, being so much easier. The general opinion is wise in excluding foreign languages from the public schools. In so doing we are simply following the example of the Greeks themselves, who studied their own language and mathematics; and surely a system that did so much for the most cultured people that ever lived cannot be bad for us.

Of the seven liberal arts and sciences, grammar, rhetoric, philosophy, arithmetic, music, geometry and astronomy, the last four were mathematical, and the others were greatly indebted to a mathematical training for their proper training and understanding

I cannot close without referring to the late President of this Section, Mr. McGeary, whose death is not only a loss to the immediate neighborhood in which he labored for the past twelve years, but to the Province generally. Every community needs teachers of the stamp of Mr. McGeary. He was a man of keen intellect, broad sympathy, wide culture and genuine refinement. There was no one who came in contact with him, especially in his later years, who was not benefited by meeting and knowing him. His influence in and around St. Thomas will not soon die out, but his name and memory will long live in the hearts of that entire community. His health during the past few years prevented him from doing any work that could be avoided or he would have been known more widely and been heard more frequently at this Association. His attainments in mathematics and his reputation in and out of the University are well known to you all; as to his culture, I will merely quote the opinion of one of the many excellent English masters who have been his colleagues, who said that there was no one whose criticism of any selection in literature he more highly esteemed than that of Mr. McGeary.

As an Association I think that we should express our regret at the loss the teaching profession has sustained, and that our sympathy be extended to the bereaved relatives.

MATHEMATICAL STUDIES AND INTELLECTUAL GROWTH.

C. L. CRASSWELLER, B.A., ESSEX.

One of the curious characteristics of the manner in which the human race has developed is the tendency which it seems to have to make all its advances by fits and starts. By *a priori* reasoning from our knowledge of the uniformity of operations in the physical world, and of the persistence of the fundamental instincts, desires and impulses of human nature from age to age, we should expect matters to go on more regularly. In the business world, however, we are accustomed to times of activity and times of depression, now to booms, again to crises, to periods of "unprecedented prosperity," followed by "panic" and general bankruptcy. In the religious world we find at one time deadness, at another revivals—years, it may be centuries, of utter indifference; then years, it may be centuries, of spiritual life and growth. In the political world, for successive parliaments men are willing to "rest and be thankful," and the most strenuous efforts of agitator and demagogue arouse but a languid interest; then these periods of lassitude are followed by years of feverish desire for reform and progress. In morals we have a cycle of orderly conduct and obedience to law, and then a carnival of crime and lawlessness; in the physical life, long periods of general health, and then everywhere an epidemic of disease.

It has been the same in the intellectual world. Many nations have shared the labor of bringing about our present stage of mental development, but no one nation has made a continuous advance. Each has had its growth and decay, its advance and its stagnation in the realm of thought, as in the world of wealth and the world of politics; and it has occurred to me that by glancing to-day at some of the characteristics of the periods of activity we may find something that will help us in one of the vexed problems of our own day, that of the relative values of different kinds of knowledge. If it is true that in the attainment of knowledge the individual must follow in the path of the race, we have in the history of the race the means of determining, on an infinitely larger scale than our own limited experience, and on a safer basis than any *a priori* reasoning, the relative advantages to be gained by cultivat-

ing the different branches of study. We who have been teaching mathematics for many years, must naturally do this with a certain amount of prejudice. We believe that our students receive therefrom a powerful intellectual stimulus; that their capacity for work in general is increased; that they learn a concentration of thought and gain a delight in overcoming difficulties which are of invaluable assistance to them in whatever calling they may choose. We believe that a student who has had a satisfactory mathematical training will, other things being equal, go further and do better work in the pursuit of any branch of knowledge, and take greater delight in any form of intellectual achievement than one who has not had that training.

Believing this, we should expect to find at periods when men's minds are turned to the study of mathematical principles, when on all hands men are investigating the relations of number, of form, and of space that underlie the constitution of the universe—at such times and immediately following them, we should expect to find the greatest activity in all the known departments of human thought; we should expect to find literature, politics, art, the methods of providing for material needs, all vivified by the new intellectual life thus developed; and especially we should expect to find the deepest pondering on the greatest and most entrancing of all human problems—man's own nature and his relation to the universe.

I need not, of course, remind you that in glancing at some periods in the history of mathematics with such a purpose as this, we must distinguish carefully the two aspects in which mathematical studies present themselves to the minds of men. To one a mathematical calculation is simply the act of finding the price of the goods he has to sell, the measurement of the field he has to cultivate, the interest on the money he has to lend. To another the charm of a mathematical theorem is, as was once said by a celebrated Harvard professor, that it cannot by any possibility lead to anything useful, and as Gow says, in speaking of the Pythagorean Arithmetic, "It was natural that the philosopher who first sought in number to find the plan on which the Creator worked should begin to regard with contempt the merchant who wanted only to know how many sardines at ten for an obol he could buy for a talent."

In regard to the most ancient times, the sources of our knowledge are but slight. Always wars and rumors of wars, battles, sieges and marches have attracted more of men's attention than the slow and tedious processes by which the knowledge of mankind

has been built up. Tile and tablet, papyrus and stone, ruined temple and buried cities may tell us of the glory of their rulers, of the worship of their gods, and incidentally may reveal much of the daily life of the time, of the knowledge of the material world around, but except in very rare instances will hint little or nothing of the progress of mathematical thought.

In spite, however, of our ignorance of details, we know that between three and four thousand years ago, in three of the great nations of antiquity—in Egypt, in Chaldea, and in China—a considerable amount of mathematical knowledge had been attained. For Egypt we have the well-known treatise of Ahmes, showing how large a share of the attention of the people had been given to the relations of numbers, and showing a rough, practical knowledge of elementary geometry. This was 1,700 years before Christ, and little further advance seems to have been made. The Greeks, we are told, many years later drew their first lessons in number and form from Egypt; but we have nothing even to hint to us that the Egyptians at the time of Pythagoras had made any advance on their attainments of eleven or twelve hundred years before. Mathematical knowledge, like every other kind, remained the private property of the priesthood, and was stationary.

A number of astronomical observations were made, but it is now, I think, generally admitted that the ideas recently current as to the astronomical knowledge of the Egyptians were much exaggerated. At any rate they contented themselves with recording observed phenomena, and made no attempt to reach the underlying principles. The annual inundations of the Nile, which removed all landmarks, led to a strong demand for good land surveying, and for this purpose such knowledge of geometry as they possessed was used.

In Chaldea the chief interest centred in astronomy. The clear sky and open plains, as in Egypt, forced on men's attention the motions of the heavenly bodies, and we read of long series of observations, stretching over nearly two thousand years, and of formulas deduced therefrom, by which they could predict the lunar eclipses; but these formulas were certainly purely empirical. Ascertained entirely from observation, they implied neither theory nor science, and we have nothing whatever to show us that the need for theory was felt. Perhaps the greatest advances were made in the preparation of a calendar, and in the use of the sexagesimal notation in computing time.

So far as we know anything of Chinese mathematics and astronomy we find much the same results. The only geometrical formula we know them to have used is what they called the "Rope Figure," implying a knowledge of Euclid I. 47, at least to the extent of using the relations of the numbers 3, 4 and 5 to form a right angle, apparently for building purposes. The Egyptians also used this relation. Chinese astronomers followed much the same course as that of Chaldea. It began much earlier; it lasted much longer; it was cultivated with more assiduity, the Government even going so far in its attempts to secure accurate work as to inflict the death punishment on astronomers for any error or omission in predicting eclipses; but in both countries the objects were the same—the prediction of eclipses and the determination of the calendar; and the method was the same—observation without reasoning, and consequently the results were in both cases the knowledge of isolated facts and not of general principles.

In Egypt, in Chaldea, and in China there seems to have been much readiness to compute, great industry, an intense desire for practical results; and so in other departments of knowledge we find but a stunted intellectual growth—much reverence for kings and priests—a great civilization, as far as art and architecture are concerned, for these glorified kings and priests, but no pride in the powers of the mind, no desire to cultivate them for their own sake, nothing but a barren materialism, followed by an arrested development or intellectual death.

A word may be given to another nation, great in influence though not in numbers—the Jews. From the nature of the Hebrew literature remaining to us, we could hardly expect much light on their knowledge of mathematics; still, bearing in mind the wide range of some of the books of the Old Testament and the details of daily life given in them, it is somewhat curious that, so far as I have noticed, the only scrap of mathematical theory hinted at is the assumption, in the building of King Solomon's temple, that the circumference of a circle is three times the diameter.

When we come, however, to two other nations existing under much the same conditions, we find the results changed, and in India and in Greece we find the mathematical sciences pursued for their own sakes. As a result, we see in these two peoples the leaders of the Eastern and the Western worlds of thought.

To the Greeks and to the Hindoos the motions of the stars must have appealed as strongly as to the Chaldeans and the Egyptians.

Their needs in regard to commercial life, to architecture and to land surveying were as great, but the genius of the people was different, and by their very nature they were unable to content themselves with empirical formulæ, but were led on to seek for underlying principles and general laws. We know, it is true, but little of Hindoo mathematics, but we do know that, by the fifth century of our era, if not by the second or third, they had worked out and were using as an established method our present system of notation, the use of which has made possible much of the material progress of modern times. It is impossible for us to suppose that the perfection of the so-called Arabic system, with its local values attained by the use of the zero, was gained by anything but a prolonged and general interest in mathematical studies, or that the few great mathematicians whose names and some notion of whose work have come down to us, Aryabhatta, Brahmagupta and Bhâskara did more than add a stone or two to the completion of the building raised by the toil of many generations.

Of Greek mathematics, as of Greek achievements generally, we know far more. Here, however, I shall take it for granted that we all have clearly before our minds the extremely able account of Greek science given by Professor Baker last year. The work of the Greek mathematicians may be divided roughly into four parts: that of the Ionian philosophers; that of Pythagoras and the Pythagoreans; that of the continental Greeks, of the Sophists, of Plato, of Aristotle, etc.; and that of the Alexandrian school. In all of these schools we see that mathematical studies were not the luxury or the fad of the few, but that there was a general love for such pursuits, and that for four hundred years from the time of Thales, the Greek people, wherever dispersed, held faithfully to the ideas of a liberal education thus put before them. And what a four hundred years it was! Here, at any rate, I need say nothing to convince you that, whatever may have been the reason, the study of numerical and geometrical relations on the widest scale was accompanied and followed by the greatest development of the intellectual powers of mankind that the world has ever seen, and that the very men who led in the mathematical advance were in the forefront of every other liberal study, and especially in that greatest of all, philosophy. Specialization, of course, had not been commenced to any great extent, and wherever the Greek race was found—in the populous cities of Athens, of Syracuse, and of Alexandria, or in the remote villages of Thrace, in Asia Minor or in the

isles of the sea—there men were studying the most recondite of mathematical truths, and applying the powers thus developed to meditation on the most absorbing problems of human life and destiny.

In the world of action, and of war, of law and of politics, Rome held, and held worthily for many generations, the sceptre which had fallen from the now nerveless hands of the Greek peoples; but into the inner world of thought and reflection, Rome, in spite of the brilliancy of her Augustan age, barely entered. Of poets and historians and orators she can show some great names, but the slightness of her mathematical work is well matched by the barrenness of her philosophical thought. No Roman schools of learning attracted the ambitious and thoughtful youth as did the Academy, the Portico, or the schools of Alexandria in the days of Greek pre-eminence; no Roman thinkers and philosophers stand out as inspiring and directing the thought of succeeding generations.

But Greek culture, Greek science, Greek philosophy were not dead. Transmitted by Syrian hands, the seeds of intellectual power found in the vigorous Arab tribes a fertile soil, and during the early Middle Ages, while the European peoples were sunk in the densest ignorance; while superstition and credulity reigned on every hand; while only here and there, in some solitary monkish cell, was the torch of knowledge kept dimly burning; while in France and Italy and Germany the best efforts of the greatest minds were spent in groping amidst the wilds of a barren scholasticism—then the Arabs of the East and their kindred, who had conquered Spain, with little intercommunication, each branch for itself, were by intense study and untiring diligence making their own the medicine and astronomy, the mathematics and philosophy of India, Egypt and Greece. In mathematics, it is true, they made but slight advances of their own, but their mosques and universities were crowded with enthusiastic students. They utilized and made more workable the Hindoo system of notation by local values, which goes by their name, and thoroughly assimilated the arithmetic of the Greek and the Hindoo, the geometry of Pythagoras and Euclid, the algebra of Diophantus, the trigonometry of Ptolemy, and the conics of Apollonius; so that by them, chiefly, the science of the ancient world was transmitted to the earliest scholars of the thirteenth and fourteenth centuries, who were preparing the way for the modern world of thought. Here, again, in

the brilliance of Arab achievement for so many hundreds of years the universal and enthusiastic pursuit of mathematical studies is justified by results in all the branches of a liberal education and in all the manifestations of a material civilization.

Of the European races proper the Italians were the first to assert themselves as intellectual leaders. This leadership we are accustomed to date from the Renaissance, and no doubt we do well, but we should do well also to remember that for more than two centuries before the fall of Constantinople, Italian scholars, almost alone among Europeans, had been following freely the mathematical pursuits which they had derived from the Arabs. The brilliant work of Tartalea, of Cardan and Ferrari, was rendered possible only by the labors of generations of men, most of whose names have been forgotten, and the glory of the Renaissance must, I think, be attributed in part to the intellectual strength secured by the severe labors of the mathematicians of the preceding centuries.

To follow our study further would be to write the intellectual history of modern Europe. Moreover, we can no longer follow separately the mathematical studies of each country. More than any other scholars have the mathematicians of modern Europe been cosmopolitans. De Moivre could teach indifferently in France or in England, Euler in Switzerland or Berlin or St. Petersburg, LaGrange in Turin, in Berlin or in Paris; and the discovery of one was but the starting point for the active investigation of all, so much so that it was frequently difficult—as in the celebrated case of Newton and Leibnitz—to know who was first to reach the goal that many were seeking. We may, however, be permitted to consider that the period of achievement in French mathematics which began with Vieta and culminated in Descartes, helped to prepare the land for the glories of the time of Louis XIV., that the revival of Greek geometry in England, under Barrow and Newton and the powerful impulse given to mathematical studies under their leadership, had much to do with the literature of the reign of Anne, and that the investigations and teaching of Kepler, Leibnitz, Euler, and the Bernouillis and the wide mathematical studies resulting therefrom were the precursors in more than time of the philosophy of Kant and Hegel, and the literature of Lessing and Goethe and Schiller.

I need not enter into the reasons why this study of mathematics has had such results; they are part of the common-places of

pedagogics. The so-called "practical" results of mathematical research may well entitle the subject to a foremost place among the departments of study. The universe, in a wider sense than Pythagoras or Plato ever dreamed of, is based on number. How much of the physical science, of the astronomy, of the navigation, of the material advance, of the day would have been possible without the patient labors of unnumbered workers in the mathematical field, and without the mathematical formulas reached by them? This work, perhaps, has been done by the giants, and the results of their discoveries are free to all, mathematical students or not, but on its other side the study touches us all. No man, I think, of Darwin's genius, after a lifetime given to the study of mathematical truths, would have to say, as Darwin said, after a lifetime given to the study of natural science, that his interest in poetry and literature was dead. In all directions mathematical truths touch the truths of life, and at all times the princes of mathematics have been princes in the world's thought. To train the mind to severe and accurate reasoning, to encourage the sweep of imagination and carry thought from the concrete symbols to the universal truths of which they are the visible manifestation, to so strengthen its votaries that no obstacle can daunt, and that a difficulty is simply something to be overcome, to see in the fleeting universe the working out of eternal laws, such, in all ages, has been the province of mathematical study, and in the history of the intellectual development of the world is to be found its justification.

HISTORICAL SECTION.

THE CULTURE-VALUE OF HISTORY.

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The most marvellous thing in the world is Life—life in the tree, in the animal, above all in man; after that the most marvellous phenomenon is Growth—growth in the acorn, in the animal, in the mind and soul. Of course, the problem of physical life has been reduced to—protoplasm; the problem of the growth of a universe, of perhaps many universes, has disappeared in—*nebulae*. The growth of the creature man (*homo*) into moral man (*vir*) is the subject of history. It is the record of man's faculties, first conquering his environment at the command of his needs, and then reaching out to crystallize his delight and despair in the "frozen music" of the cathedral, or in the rude carvings on his war-club or his stone-pipe. Until the creature needs were supplied, moral development and growth were impossible. In transforming nature man transformed himself.

Nor is culture itself without the bounds of these two most marvellous phenomena. Culture is growth—refined, harmonious, intellectual growth—based on a knowledge of the past and culminating in an intelligent comprehension of the duties of the present. Looking to quality rather than quantity, it is power not in action but ever ready to act intelligently—potential rather than kinetic energy. Holding just and equal scales, she is the nursing mother of individuality and the sworn foe to overweening egotism. Egotism is a belt-line; culture is a sort of radial system: egotism is centripetal; culture is centrifugal. True culture does not permit one faculty to appropriate and subtract from another: there are to be no weak notes in the register of mental and moral tones. True culture transmutes knowledge into wisdom, corrects the narrow theory of the specialist, who is bound by the iron chains of his own power—and creates a new Briareus with a hundred mental arms, a new Argus with a hundred "inward eyes."

Accordingly, our subject, "The Culture-Value of History," resolves itself into the question: "In respect of the equable and harmonious mental and moral growth of man, how much can be contributed by a study of the growth, mental, moral and social, of the past generations of men?"

One of the phases under which the Athenians worshipped their patroness was Athena Ergane, who made men prudent and subtle; who taught men to make their work not beautiful but right. So, "histories make men wise"; and although Bacon's *dictum* has been current for three hundred years, has it really affected or moulded either our educational standards or our historical curriculum? Theoretically, there is one subject that unifies all subjects, that is the one correlating force in all our studies, that is the tap-root of all knowledge. Whether we define history as past politics, or philosophy teaching by examples, or the science of events, or the truth that is stranger than fiction, or the epitomized synopsis of rumor, yet it is in the events and experiences recorded by history that the politician, or the philosopher, or the naturalist or the truth-seeker, or even the gossip who seeks epitomized scandal will find the rock-bottom on which all true social and political progress must be built. Unless he find that foundation he is weaving ropes of sand. Is not this variety of definition the strongest evidence of the unifying power of history? For to it must come all who wish to know something of everything. In fact, history is the theatre in which we may all sit and see, acting and reacting on one another, the great and the little minds that have builded or shattered the goodly world we inhabit; it is the sacred memento of the hopes and the fears, of the struggles, the failures and the achievements of those that have gone before; it is Philosophy in the concrete, shedding forth for us far over the tumultuous waves of life its warning light or its guiding rays, as we rush down the stream of time. Surely, the relic of the past or the story, as well as "the song that nerves a nation's heart, is in itself a deed."

Nationally and individually we have grown out of "the living sum-total of the whole past." As yesterday is to to-day for each of us, so is the whole past to us as a nation. Whatever we are to-day we are thus and so because of what we were in all the yesterdays. The history of the individual is the development of new perceptions, the growth of character, the engrafting of new motives and impulses, of new emotions and facts on those that

constituted him yesterday. Can life, then, be thought of as a series of detached days? In Holy Writ it is fitly represented by a tree. Thus the life of the nation also is a tree having its roots hidden deep in the past of all nations. We have come "out of the everywhere into here."

"I am a part of all that I have met ;
And all experience is an arch where thro'
Gleams that untravelled world, whose margin fades
Forever and forever when I move."

The wise words of the "crafty Ulysses" apply equally to the individual and to the nation. Accordingly, as man is the only animal that has a history and that can know his own history, it is only by this accumulated wealth of the past that the race can move "on and on as man eternalizes himself." What is man's duty then?

"Histories make men wise," because thereby man is taught how little he knows and how much there is to know. "The doorstep to the temple of wisdom is a knowledge of our own ignorance." Matthew Arnold has given us as the means to attain culture, "to know the best which has been thought and said in the world." I have often wondered that he did not say, "the best that has been thought and said, and *done*." The apostle of "sweetness and light," like Hamlet, stops short of action. While Arnold's *dictum* lays much stress on knowledge and ignores power, yet where alone shall we find that great body of knowledge to satisfy this standard of culture? In such works as Macaulay's or Green's History of England, we obtain a knowledge not merely of events but of human nature—

"Of man, the heart of man, and human life ;"

—the knowledge that lies nearest to real life, that will make us both directly and indirectly better men and better citizens. "It is clear," said the elder Arnold, "that in whatever it is our duty to act, those matters also it is our duty to study." But in addition to learning our own limitations, as well as our own relations to the whole race, we receive from history those ideas that have been its motive force. She offers us besides a stock of principles, maxims, rules, precepts, which cultivate the power of generalization, and the rarer power of reflection. The taste for history is a great resource in itself, an all-sufficient reward and a tolerable safeguard against

subterranean literature. History-study is not play, and the mind that has once come within its charm will not, cannot, subsist on any light, frothy literary diet. If this is true, how important it is that the historic sense, "the first distinct spiritual product of our nature," be not blunted in the child, that he shall go forward through the school with that sense at least unimpaired, with his enthusiasm in no degree abated!

From this very sense of power that well-digested knowledge imparts, there is begotten always a desire, an incentive, a feeling of duty to act in the direction that the knowledge tends—"the consciousness of a certain inward power, superior to all other powers." Thus the study of history develops faculties which the knowledge of history will guide and direct. What then can we think of the man who possesses the title to so broad an estate and who is satisfied to enter into the doubtful possession of a paltry half-acre?

But, although history is perhaps the one study in the curriculum of the schools that is studied for itself alone, for its "factlore," it is not these "facts" that give it its greatest culture-value. Doubtless, facts are interesting, much more interesting than fiction. The child must have facts, not generalizations. Give him facts, and he becomes a philosopher, creating under your guidance his own philosophy of history. Historical facts have, moreover, a personal (emotional) element that gives them great value in moral culture, and that can make history the most delightful of teaching subjects. Except for this power to awaken sympathy, any other body of facts would, in the present conditions obtaining in our schools, have perhaps the same disciplinary value. But we are unable to get all the facts; that would be impossible. The facts omitted may be of just as much value as those preserved in the text; the facts swept away by time, of possibly more value than those extant. "Facts," says Macaulay, "are the dross of history. It is from the abstract truth which interpenetrates them and lies latent amongst them, like gold in the ore, that the mass derives its whole value."

Far more important to the mind than the facts are the subjective effects, the mental habits, induced by the act of acquisition. Whether the facts be true or not—I should say true or less true—the student in his search for the truth is trained in the reactions best suited to life: to look at questions historically, to see sequence and development, to sympathize with the right, to judge men by

their deeds, to approach a subject from different points of view, to realize the intricate play of cause and effect. He comes in contact with greater minds. He is mentally equipped to grapple with the great social and political problems of his day. And, from seeing the Supreme End most truly in the objective course of events, he will reverently strive by means of the riches won from the past to promote and attain the highest aims of his time. "History," as Droysen admirably says, "is Humanity's knowledge of itself, its certainty about itself. It is not 'the light and the truth,' but a search therefor, a sermon thereupon, a consecration thereto. It is like John the Baptist, 'not that Light, but sent to bear witness of that Light.'" Thus history stands in its methods and its aims on the same plane as the mathematical and physical sciences. As a search for truth, it is identical in aims with geometry.

And what are the advantages in culture that it possesses in comparison with science? The historical sense, both in the race and in the individual, develops earlier than the taste for science. Nations that cannot count five have made some rude attempts to war against oblivion. Realizing very early that he stands on the brink of two eternities, man soon seeks to recover something from the two deluges. "Tell me a story," one of the commonest commands of childhood, is likewise one of the first gropings of childhood to win a wider human experience. The Greeks in their wisdom made Clio the *eldest* daughter of Memory. Thus, if "the genesis of knowledge in the individual must follow the same course as the genesis of knowledge in the race," history in its etymological sense (*ιστορία*, an investigation by seeing) must, on Mr. Herbert Spencer's authority, take its place in the lower forms of our schools. Both studies alike have as their ultimate lesson the unity of cause under variety of appearance. In history we see the sequence of cause and effect; but there it is the play of cause and effect as in life, not as in mathematics; while the language in which these facts are expressed is the language of common life—free from all technicalities, not the unknown tongue of botany or algebra. In subject, history, like literature, deals with man; and like literature, it has an emotional increment that gives a breadth, an outlook and an interest that science cannot give. Perhaps, as Cowper says, "the heart is wiser than the intellect." In history, the student comprehends while investigating; in the physical sciences the student investigates and labels—very often without

comprehending. Tennyson has given us the abiding expression for this fact:

“ Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower, but *if* I could understand
What you are, root and all and all in all,
I should know what God and man is.”

Both study forces: the naturalist seeks to discover the forces of nature in the material world; the historian, the moral and intellectual forces of human nature in the material world as evidencing man. The interest of science is more general: it is in this or that atom, in this or that flower—not in any one particular individual atom or flower; atoms and flowers that are all alike. The interest of history lies in particulars, in individual entities, acting also, however, through the moral partnerships as a unity and realizing themselves in circumstances that are never alike. Science repeats; history never repeats: the same phenomenon does not recur—the manifestation will be different. While history owes much to science, she herself is the instrument of science, and thus has an undoubted share in the scientific development of the age. The very life of science is conditioned on the record of her triumphs growing through the ages, as kept by history. If science cannot give us the ultimate fact, nor can history. Science offers a nebular hypothesis and a glacial theory; history furnishes a relatively safe and true view of the event. Thus history apparently resembles science in scientific method, and in the goal attained.

If history makes men wise, what power of prevision does she give? The mind, through memory and imagination, looks back and recognizes, realizes and reconstructs as much of the past as has not been swept away; through its willing and its hopes it looks forward. Thus history is the analogue of eternity. Somewhere in the past and present lie hidden the germs of the future: but not every seed shall come to bear. Still you will remember Victor Hugo's epigram: “To-morrow ever does it work irresistibly and does it to-day, and it ever strangely attains its objects.”

But “Wisdom and goodness are twin-born, one heart must hold both sisters.” Accepting for its *religious* value Bishop Stubbs' statement that “The study of modern history is next to theology itself, and only next in so far as theology rests on a divine revelation, the most thoroughly religious training that the mind can

receive," we may very properly ask, What is the *ethical* value of history? The inner life of man is enlarged by contemplating noble acts and depressed by viewing base acts. We recognize this in the novel and in the drama. Moreover, according to Aristotle, by raising pity and fear or terror, the drama has power to temper and reduce to a just measure like passions. Is not this just as true of history? History is at least one of the best outlets for our malevolent feelings. Not only does it give us objects to worship, but also it gives us objects to curse in a mild way. And it is safer to hurl anathemas at Titus Oates or Robespierre than at your next-door neighbor. Through contemplating the good and the bad not merely concrete standards but higher ideals for our own modes of moral activities are created; gradations of moral excellence and of human depravity are established. So much has been borne and done by the past generations that a healthy optimism should result. The Diogenes of to-day that cynically rolls his tub through our streets is not the student of history.

Our ideals of mankind cannot be better than we are in thought and hope: the stream cannot rise higher than its source. The ideal of human action expands with each generation; its growth through the ages is "climactic," or, rather, the ideal is an ever-broadening cone of light, illuminating and attracting and guiding the race. The individual units of all time—themselves a unity—have produced our environment. By an eclectic process of the mind each generation moulds its own ideal; thus uniting and combining all the virtues of all the great and the good, not only of history, but also of fiction, from Moses to Tennyson's Arthur, from Woden to Bismarck and Queen Victoria. How indispensable, then, to the growth of individuality to know the best of all times! Is it possible that a man shall plough in these fields and never, never sow a seed for himself?

Accordingly, have we not in this a surpassing reason that our school course in history should not be merely national—which is only another word for "narrow"—even if the drum-beat of Britain's sentinels does follow the "March of Aurora" round the world? In literature we are imperial and cosmopolitan: our novels and our magazines carry us to the uttermost parts of the earth. Should not our schools provide for the great mass of Canadian children not only a better grounding in Canadian history but also some view of the history of the world? History is a unity. History broadens. Let it fill us with national pride, but it must not

puff us up with national vanity. If we broaden the course we shall certainly lessen the possibility of the wild, blind patriotism that does sometimes disgrace nations. But is not a broader course of study still more urgently necessary when we consider our origin and our probable destiny? As the inheritors of a Teutonic civilization blended with a Roman civilization which itself was "a synthesis of the empires of the past, of Hellas, of Egypt, of Assyria," a civilization that has sought its literary models in Italy, Greece and France, and has drawn its ecclesiastical systems from Judæa by way of Rome and Greece shall we not have for the imperial sons of the future, the heirs of one-fourth of the globe, an imperial view of history that shall teach them no narrow self-complacency, but the limitations as well as the excellences, not only of their own race, with whom as a royal democracy they must exercise the voice of public opinion, but also of other races with whom either in emulation or alliance or in the battle-struggle they must come in contact? "A great empire and little minds go ill together."

There is, moreover, a moral stimulus in history. The imagination is quickened to imitation. Themistocles could not sleep for the glory that Miltiades had won at Marathon. Yet Marathon then had not gathered round her the halo of history. Should we then as a nation be satisfied to rest in the glory of Bruce and Burns, of Wolfe and Wellington, of Hampden and Howard, of Wesley and Wilberforce?

But it is not only for its conserving tendencies arising from its unity-giving power, nor for its continuity in the story of the "silent march of civilization," that we must honor the eldest Muse. "The effect of historical reading," Macaulay says in his "Essay on History," "is analogous in many respects to that produced by foreign travel. The student, like the tourist, is transported into a new state of society." He learns men; he gathers in for his enjoyment and development the thoughts and deeds of all sorts and conditions of minds. He acquires self-knowledge and self-possession; that is, being men ourselves, we as students of history know ourselves better and are growing more nearly toward our full possible mental and moral stature. We attain varied standards of comparison. We realize that conditions are unstable; we observe condition shading into condition; and through the crowding of event on event we gain a philosophic grasp that makes us fitter for the battle of life, whichever way it may turn. We learn places,

and thus history becomes concrete; in fact the only political geography which seems to me logical is historical geography—the association of place and event.

From history only can we gain the power to think historically, that is, “to see the truth in the actualities” that have resulted from the moral energies of men, that are resulting from the energy of the Supreme Architect of being. In imparting the power to get “into books” she is not less potent than in making us see things as they are—a power that at present receives no systematic attention in our historical course. But above all, the greatest good Clio can bestow on her worshippers is that wider human sympathy, that “mystic bond of brotherhood” through which we become one with the toilers of the past, the present and the future.

In conclusion, if we admit the false perspective given by any special plea such as this, what are we going to do in this matter? Only character is more important than history-culture, and history-culture itself is an all-important factor in moulding character. “The history of man,” says Goethe, “is his character.”

Has history the place in our programme of studies that it deserves? Throughout the child's school career, does it receive the time of which it is worthy? Are we making the most of it as an instrument of culture or even as a body of useful facts? If so, I need say no more.

But I doubt that we have profited much in this subject by the profound study, by the numerous experiments, by the valuable literature and by the brilliant successes of Germany. The aims of teaching are more important than the methods. What is our definite object? Usually, I fear, to cover a certain ground for examination. In the present condition of the curriculum, it would be criminal towards our pupils not to do so. This Section should do for history in the programme of studies what has been done for English literature.

So far as I know there has not yet been an attempt to adapt method and course to the different ages throughout our primary and secondary schools. It should be possible to arrange the curriculum and to encourage the supply of material so that not all the teaching of the primary school shall fail owing to its generality, nor all the teaching of the secondary school be dissipated because of its unstable foundation. The test of our success as teachers of history is not how many secure 33½ per cent., but how many leave school, no matter at what stage of the course, with

imagination kindled and with a desire to know the past as far as life's tasks will permit. According to the genesis of history, we should begin with the relic and the story—not only with Indian folk-lore and with stories from British and Canadian history, but with Bible stories, and with the Norse, the Greek, and the Roman myths, which all underlie both our literature and our life, national and individual. The relic and the picture should play a larger part in the primary and the secondary school. Let us give straw before we demand bricks. And no pupil should leave our secondary schools without having some knowledge of the books whereby he can continue his historical studies. The historical library of supplementary reading should become as marked a feature of our school-work as the laboratory in science or the supplementary library in English literature.

For, if amid the marvellous march of science, amid the conflict of principles and the war of classes, amid the wild chaos of the democracy and the fierce struggle for existence; when every year brings its surprises in rapid communication and rapid transit; when the profoundest problems of government are already on the horizon; when the conception of a state may bridge the oceans; when political ideals are so low and political powers so far-reaching; when the trust and the departmental store are organizing, centralizing and revolutionizing wealth;—if amid this continual flux and change of every-day life we must find some conserving influences, some coördinating and correlating forces, where can we seek them but in history, which gives us power to struggle “with a strength borrowed from all past ages”?

COMMERCIAL SECTION.

THE FUNCTION OF PAPER MONEY IN MODERN TRADE.

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An important difference between primitive exchange and modern trade is that the former consisted in the exchange of article for article without the intervention of any medium. As in primitive society there is very little personal property and few individual rights, there would be little difficulty arising from such a system, but the disadvantages of such a method in modern trade would place great restrictions on the freedom of exchange. The difficulty arises in part from the fact that the act of exchange is not a simple act. I not only have a particular article to dispose of but I want a particular article. I must then find some one who has what I want and who also wants what I have. Again, what I want may not be worth just as much and no more than what I have. I must then, provided I have found the person willing to exchange, take more or less than I want of the particular commodity in order to be able to effect an exchange. Further, I must know the value of the commodity I want in terms of what I have.

Various articles have been used at different times to come between and break up this composite act into simple acts—to act as a medium of exchange, and to act as a common measure of value. To the substance performing these functions the name money has been given. But money has been required to perform other functions, in addition to these. In the case of deferred payments or long contracts, the amount is named in terms of the unit of money, and so it becomes a standard of value. Further, men store it away and hoard it to have it for future use.

It is evident that not every substance might be chosen to perform these functions. Since it is to act as the medium in any exchange it must be a substance valued by all persons, one which anyone

would readily receive, and which all desire to have by him in greater or less quantity. Then since it is the commodity in terms of which the value of others is to be quoted, it must be such as to vary little in value, and the more so as it is used equally for present and future payments. It is to serve as a convenience in allowing a person to get just the amount he wants, neither more nor less, and must therefore be readily divisible, and the division of it must not affect the value of the whole; the two, three, five, or any number of parts must be exactly equal in value to the whole from which it was formed. It is to be used by all, and must be a substance easily recognized as genuine, and must be easily transferred from place to place.

The material chosen in all ages since the most primitive as filling the greatest number of these requirements in the greatest degree, has been one of the metals, iron, copper, tin, lead, silver, gold. If we look more closely into the functions performed by money, we shall see that they differ very much, and the substance best fitted to perform one may not be the best fitted to perform another. In regard to the first—a medium of exchange—I have certain articles. I want others. It is not difficult to find some one who has what I want, nor to find some one who wants what I have; the difficulty lies in finding these two in the same person. All that is required of the medium of exchange then is that it be something that may be received as a certificate of the value of the articles given, and that it shall be accepted at face value by others as a certificate of the value transferred to me. Just such things were used by the Hudson Bay Company when they gave to the Indians so many pieces of wood, indicating in terms of a well-known standard—the beaverskin—the value of their skins, and received back the same pieces in exchange for fire-arms and supplies. In China we are told that the custom arose of keeping the skins in store and cutting out a piece only, to be circulated as indicating ownership, and the pieces continued to circulate after it was forgotten that they belonged to particular skins, and possibly after the skins they represented had been used. In Tartary, in the fourteenth century, the Great Chan supplied his people with printed paper money. The medium of exchange naturally takes the denomination in which the value of other articles is expressed.

If we consider money as a standard of value, we require that it shall have some fixed value not dependent upon anything so uncertain as the will of a governor, but stable, and especially so for long-

running contracts. It is not necessary that it should constitute the money that passes from hand to hand. In the reign of William I., the unit of value was the silver pound, the money of account was the shilling, while the coined money was the penny and half-penny. But while it may not be coined it is necessary that the standard be a fixed amount of some substance, that varies in the least possible degree from its normal relation to the greatest number of articles to be exchanged. All articles vary somewhat in relation to each other; the standard should vary the least possible.

As a store of value money must be some commodity having value in itself, a thing supplying certain human wants and hence desirable, irrespective of social conditions.

In its relation to trade this last is an unimportant function of money. The medium of exchange, and the common measure of value will usually be expressed in terms of the standard of value, but it is not essential that they should be the same substance, and the history of representative money is the history of a struggle to separate these two functions and carry on an exchange without the use of material money. As Professor Jevons says, "No sooner have a people experienced the usefulness of a good system of money than they begin to discover that they can dispense with it as a medium of exchange, and return to a method of traffic closely resembling barter. A part of the system is paper money."

Money, then, in the first instance is merely some commodity in common use, a thing necessarily valued by all people of a community, willingly received by all and a thing they all desire to increase their stock of. The material ultimately fixed upon by nearly all people is one of the metals. The metal is used at first like any other merchandise, weighed out and exchanged at some value agreed upon. Next we find it used in pieces of some definite size, then in pieces the weight of which is stamped on the piece, and still later in pieces both weight and fineness of which are certified by stamp. Up to this point money is merchandise, in a most convenient form to be sure, but still merchandise and combining in the one substance the four functions that money may perform.

Now, however, since the metal is put into the form of coin, and since the work of coining is always kept in the hands of the government, the way is open for a governor to reduce the weight or fineness of the coins and stamp them, as before, and in any case the cost of coinage must be provided for.

This, however, is so slight that the metal value and face value of the gold are almost identical, but by reducing the weight or fineness of a coin, or both, a great difference may be made between metal value and face value. Still there may be no appreciable effect on the freedom of circulation or even on the value in exchange. That depends on other matters. Regarding freedom of circulation, unless people lack confidence in the integrity of the government they receive the coin without question, feeling entirely relieved of determining weight or fineness; and even if they knew that the coins were not of face value, yet they would circulate freely, for money is necessary and all that is exacted of it as a medium of exchange is that all shall receive it. Whether it would circulate at face value or not depends on the amount of it in circulation. If more money were in circulation than was necessary for the purpose of trade its value would fall and prices would rise; if the supply fell below a sufficient amount its value would rise and prices would fall. It is even argued by some political economists that the reduction of metal value below face value may be carried to any extent, even to printing and issuing pieces of paper to circulate instead of metal and yet no effect would be produced on freedom of circulation or on price. And indeed this is quite true if the supply of paper money is carefully adjusted to the demand for it, as in France after the Franco-Prussian war. It must be observed, however, that the one requisite still holds, namely, that it shall be received by all. To maintain this it must be received by the government and must be legal tender for payment of debts. If people lose confidence in the ability of the government to maintain both of these conditions they will, of course, avoid the use of its money. Once this occurs it no longer fills the requisites of a medium of exchange and must pass out of circulation. A government could not maintain either of these conditions beyond the bounds of its own territory, hence such money could not circulate and would be valueless in international trade, except in so far as it might be used in exchange to pay debts due in the country which issued it.

The temptation to a government in need of money to adopt one of the expedients mentioned is great, for by reducing the weight or fineness of the metal the government makes a profit in all coin issued of the difference between metal value and face value, less, of course, the cost of coinage or printing, which in the case of paper money is almost one hundred per cent. There are many illustra-

tions of such actions. Both the English and French standards have been gradually reduced from the pound of silver to the present standard, the sovereign and franc. The monetary unit under the old regime of France was the livre (pound). This derived its name from the fact that in the days of Charlemagne it actually represented the weight of a pound of silver (the Carolingian pound of only 408 grammes): that is, it represented a value equal to that of more than eighty-two present-day francs (making allowance for all variation in the purchasing power of money). It has fallen time after time down to that weight of five grammes which was the weight of the livre at the end of the old regime, solely by a continual series of emissions of ever lighter and lighter money. Each monarch clipped a little off the weight of the old livre (pound) while endeavoring to preserve its former legal value. The history of the English pound is almost the same, though a trifle more honorable to the government of England: for having started from the same point of departure as the livre it has stopped at the value of twenty-five francs, which is its present value. Again, both England and France have stopped specie payment of the "Bank," making their money inconvertible paper money; and the United States issued greenbacks.

The advantages of paper money are obvious: 1. It is much lighter and more convenient to handle than coin, more easily moved from place to place and more easily guarded. 2. It effects a great saving to the country. Coin is so much merchandise, so much wealth that must be kept in a particular form for the convenience of exchange. If part or all of that coin could be dispensed with, it might become so much capital and be used in the production of other wealth, so that the saving effected to the country by paper money would be equal to the earning power of the wealth in coin it displaced. 3. Inconvertible money could be increased or diminished readily and speedily to meet the demands of trade—increased by printing and decreased by being destroyed as returned to the government in payment of taxes, duties, excise, etc.

Metallic money cannot be so readily increased, and hence at the seasons when most needed would fall below the demands and when least needed would rise above the demands. In the first case trade would be hampered and in the second much wealth is lying idle and unproductive.

The disadvantages are also great: 1. There is no restriction on its issue. It is issued by the government and there is nothing to prevent over-issue if obligations are great, except the honesty of the government issuing it. 2. In case of over-issue prices would rise and this would be unfair to all creditors. Money, as we have seen, acts as the standard of value, and as such is to vary in the least possible degree; but here is a commodity that can be increased at pleasure. Too great a supply means high prices and a consequent advantage to all creditors. 3. In case of under-issue the opposite is true. This is not nearly so likely to happen. 4. Change of value or price has a serious effect on industry. One is not certain at the time of receipt of the paper what will be its purchasing power when he wants to use it, and when confidence is sufficiently shaken he will avoid the use of it by recourse to barter or by stipulating payment in some other commodity or by limiting production. 5. When confidence is entirely lost the money is rejected. 6. But in its best form if it were conceivable that a government should be able to issue just as much as is required at any given time, still it cannot circulate beyond the borders of the state issuing it. In case of a standard metallic money, if it were in excess prices would rise, the country would be a good country to sell in but a bad one to buy in, the imports would increase, exports diminish, and coin would be drawn off in foreign payments and a normal condition restored. In scarcity of coin the opposite takes place. The supply of money then is regulated automatically. This is impossible with inconvertible paper money. It may serve as a standard of value in a country, varying with the supply, but it cannot serve as an international standard except by international agreement. The standard must be a commodity having value in itself apart from its value as a medium of exchange.

To secure the advantages of paper money and avoid its disadvantages redeemable paper money has been used. The way to the use of such money is opened by the use of token coins. Such coins are used in a fixed ratio to standard coins but are not legal tender except in very small amounts; any large amounts must be paid in standard coin. The commodity value of the token does not affect its exchange value, for it represents a certain fraction of the value of a standard coin. The token may be of iron or of leather. Such tokens have been issued and used by large manufacturing firms in England in the form of a promise, as "Half-penny promis-

sory, payable at the office of W. Taylor, R. V. Moody & Co.”; or, “One penny token, one pound note for 240 tokens.” In fact all our silver and bronze coins are tokens. Instead of stamping on a metal the promise may just as well be printed on paper, and so the government, or an institution chartered by it, generally a bank, is allowed to issue promises of this nature. The extent of issue is under the direct supervision of the government, and by this means are secured the combined advantages of gold and paper money and the disadvantages of inconvertible paper money are avoided.

1. For all matters of convenience in handling, etc., it is paper money. 2. It affects a saving of the use of coin to the extent of the coin it displaces, less the amount of the coin which the banks must keep in hand to redeem their own promises, for it must be remembered that these promises of the banks are immediately redeemable in gold. The amount of gold necessary to effect this redemption is variously estimated. Early state banks trusted to 3 to 10 per cent. The Canadian banks vary from 3 to 10 per cent., and they are not required by law to keep any. The Bank of France keeps 80 per cent., including gold and silver, about 57 per cent. of gold alone. 3. It can be increased or diminished automatically. The banks keep in circulation at all times as many of their own bills as possible, and when there is greater need of money more of these can be issued. There is a limit of course to this expansion in the bank's charter privileges, the limit usually being fixed at the amount of the bank's paid-up capital. In a banking system like that of Canada, where there are a few large banks with many branches, the money easily flows from place to place as needed. In a system like that of the United States, where the banks have no branches, the same object is attained through the employment of other banks as agents. Of course, the Canadian banks are not required to redeem their notes in gold. They may, and usually do, redeem them in Dominion notes, which are legal tender. Dominion notes are redeemable in gold, and hence its value must always be at par with gold, provided, of course, that the bank issuing is a strong financial institution in which people have confidence. Then, too, its standard is the international standard—gold—and hence home trade is in constant touch with foreign. There will be no fluctuation of price due to over or under issue. 5. In a system of banking like that of Canada lack of confidence in bank notes is almost impossible. By the

provisions of the Bank Circulation Redemption Fund, the whole banking system, to the extent of five per cent. of its note issue, certifies the redemption of the notes of each bank. Nothing, then, but a general panic could seriously affect public confidence in our bank notes, an altogether improbable occurrence in a country where speculation in stocks is so limited as here.

Redeemable paper money, then, is admirably fitted to perform the function of a medium of exchange and to maintain the standard of value at the commodity value of the metal in which it is redeemable.

*COMMERCIAL EDUCATION IN OUR INSTITUTES AND
ITS OBJECTS.*

WILTON C. EDDIS, F.C.A., TORONTO.

The question of commercial education is a very live one at the present time, and so much so that our university professors are considering it with a view of embodying it as one of the university subjects. This has actually been accomplished in New York State. The idea that any education is good enough for the business man is now a thing of the past. Commerce is now recognized as requiring the best men in the country to carry it on. And the future prosperity of our country depends largely on this one thing; and, indeed, when one considers for a few minutes that the boys of to-day will in a few short years be the business men in the community, controlling its affairs and ruling its destinies, it only shows what a tremendous responsibility rests on those who have charge of their education to see that they are properly equipped.

This is hardly a matter that can be treated by precedent, but we must look around us and see what other nations are doing. Germany has made great growth in commerce in late years, and there is no question as to the thoroughness of their schools; the same applies to the United States. If Canada is to maintain her position in manufacturing and commerce, we must know as much and turn out as good men as our competitors; indeed, our object should be to take the lead in all directions.

When commerce forms a recognized branch of study, and thereby is put on an equality with law and medicine and other professions, it will tend to attract the attention of the cleverest and best educated amongst our young men.

There is no education too good for the business man, and if it can be demonstrated that a classical education sharpens the intellect, and better befits the student to learn his special professional work, then it is a loss to the community that so many of our lads, going into offices, cannot receive equally as good an education, because for a man to make his mark in business in the future he will require all these advantages.

But this afternoon we are dealing with this commercial education as it is conducted in our collegiates, and its objects. I have the privilege of addressing those whose daily work and experience

as teachers gives them an insight and experience in all these matters which an outsider has not, though he may criticise and see what he deems to be faults. Probably, however, the critic, while seeing these imperfections, overlooks the numerous difficulties, which are not so apparent.

Presumably, the object of this commercial course is to equip its students with a sufficient knowledge so as to give them a fair start in commercial life.

The school is practically divided into two sections: the one consisting of boys and girls who are preparing for the university examinations, and the other of those who expect on leaving school to follow mercantile pursuits; and some hope by the education thus received to be able to secure some position forthwith; while a certain percentage aspire to follow up the teaching profession themselves.

In giving you my views on this commercial education I would ask your patience and leniency. Very likely, speaking to you from the standpoint of a business man, I may differ from you on some points, and I can assure you that nothing would please me better than for such points to be criticised by you, if time will permit when I have finished. I propose then to group the objects of the commercial course as follows:

1. To fit students for positions as clerks and book-keepers.
2. To train stenographers and typewriters.
3. To give a general commercial education, and to train future teachers,

That the educational course mapped out has been carefully thought out and considered from past experience goes without saying, but surely for this education to bear fruit and to turn out good results, it is necessary that at least three or four years' steady work is assumed. Even taking four years as an average period, I confess when I see the number of subjects to be learnt that difficulty No 1 confronts me, viz., how can the work be done in the time?

Then there is the question of the material to be worked upon. Every year a number of boys and girls pass the entrance examination preparatory to starting the course provided for in the Collegiate Institutes. But how many of them stay there for four years?

For those who work their way right up through the forms a good education can be acquired up to a certain standard, but how about those who leave at the end of the first year or two? For

them I fear the smatterings of French or Botany thus learnt will have been of little benefit. And considering this difficulty it would seem that a special class should be set apart for those boys and girls who do not intend to remain at the Collegiate after a certain age.

And, as regards commercial subjects for this class, I would not give them any. Let us consider the case of a boy leaving school at the age of fifteen—circumstances may make this necessary, or his parents may wish him to learn some trade—in other words, to be taught his commercial education elsewhere. Now, for this boy the having learnt a smattering of some language, or book-keeping, or some elementary facts about negotiable instruments, will not prove, in my opinion, half so useful as a thorough grounding in mercantile arithmetic, commercial geography, history and writing.

A boy going into an office to make himself useful will not be asked to write up his employer's books; if he even sees them I fear very much that he will hardly recognize the books he used to write up at school. Let him know how to add up a long column of figures rapidly and correctly, and he will soon be put to better work. It is this *correctly* in addition that I would lay so much stress on, as it is most regrettable how few indeed on completing their commercial course can add up easily. And, again, let him be taught to write a good, clear, plain hand, and no flourishes. I am satisfied that I voice the opinion of business men, when I say that we abominate the flourishing system of writing too often taught.

For the boy who has to leave school early let him be taught, then, the few subjects he takes, most thoroughly.

When a lad enters a bank, is he not there taught his future work? Similarly when he enters an office, if he is a bright lad he has to work his way up step by step, learning his fresh duties bit by bit. At school, then, teach him what he won't learn in the great school of business, so that our future citizens shall be as well educated as possible. I look upon it as a grave waste of time to be teaching young boys what they will learn all about in future years, such as cheque forms, promissory notes, etc.

I quite believe that it would be a direct benefit to the community if no boy or girl were allowed to leave school until they had completed a course as laid down for them in our Collegiates, but as things are this cannot be.

When a man ventures to criticise any work being carried on, it

is only right that he should clearly state whether he is in sympathy with that work or not; so, will you allow me here to state very clearly that I have the highest respect for our public and collegiate schools, and for those engaged therein. Indeed, at the present time I have two little girls at one of the schools, and two boys at the Jarvis Street Collegiate; that these children began at the kindergarten, and that their progress has been, to me, most satisfactory. But what has all this to do with commercial education? This much; that you are training my boys for commercial work, and yet I have after careful consideration not placed them in the commercial department. This may seem strange, but I want them to get the best education possible, with only a few subjects. And I have little faith in young boys being taught technical subjects; that is, at the exclusion or neglect of what every educated man should know something of.

Now, as regards the training for future clerks and book-keepers.

The average age of a junior clerk is about seventeen or eighteen, so by that time, if of average ability, he should have acquired a good general knowledge of the subjects upon which he has been studying for a number of years.

In my opinion, in his last year at school he should be taught, and as one of the final subjects, the elementary principles of book-keeping and kindred subjects.

He should thoroughly understand the principles of double-entry book-keeping, the golden maxim for which is, "For every debit there is a credit."

When the book-keeper is engaged, and please remember that we are speaking of young men and women just beginning their career, experience and knowledge in what is sometimes called expert book-keeping is not looked for; if the applicant knows the elementary principles thoroughly it is the utmost that is expected. Thus, then, the student who is going to be a book-keeper would enter his career with his mind trained and nothing to unlearn. I further think that in the commercial department all subjects bearing on the future work or profession should be taught in the highest or final form. It is needless to say that those teaching must thoroughly understand their work, and for this reason I lay stress on the facts that only the elements and theories of book-keeping should be taught. It would take an expert book-keeper to teach expert book-keeping, and even he could only teach the student how to keep the books for the class of business he was acquainted with, and further

in the particular system he was used to. Every large business or manufactory has more or less some system which is peculiarly adapted to it, or should have, although throughout the principles of double-entry can be discerned. As regards single-entry book-keeping, the student who understands the more modern system, viz.: the double-entry, can readily pick it up, and it is certainly objectionable to teach a bad and obsolete system, though I admit that in actual business there are far too many books kept by it, and I venture to say that a good percentage of those who adopt it help every year to swell the ranks of insolvents.

Now for our Second Division—Stenographers and Typewriters.

For those intending to follow this pursuit, unquestionably, special attention should be given to English literature and dictation. As regards shorthand considerable time will have to be given if a high speed of writing has to be attained. And the same applies to the work on the typewriter itself. Another difficulty again presents itself, and it is one that seems to turn up when considering each class, but perhaps more especially here, and that is to find time for these special subjects and yet not neglect the general education.

For the reporter to be enabled to take down verbatim all speeches and lectures it is pretty clear that besides his special training he must be well educated, should know at least French, and how he or she is to attain this education even in four years in the Collegiate Institute seems quite a problem.

It would almost seem a necessity that when the student enters the course for this calling should be started upon forthwith.

To my mind if the intention of the commercial course is to teach stenography and typewriting, then let it be so thorough that the student can make a practical use of it on leaving school. If, on the other hand, the student is only to get a partial training in these subjects, let it be clearly understood that it is so, and that they have to be finished elsewhere.

If only a smattering of these subjects is to be taught I believe they had better be struck out entirely and the time devoted to thorough study on general subjects.

When a stenographer is engaged in an office, he or she, as the case may be, is expected to be an expert, capable of writing so many words a minute and afterwards transcribing them into long-hand or typewritten form, usually the latter.

Note the difference between this applicant and the young book-keeper seeking a position. The latter may be taught his work. Not so the former; he must know it.

And now for a few remarks on Commercial Education generally.

There is a tendency to make this too utilitarian, and pandering to a popular impression that gauges the education received by the number of subjects being taught. It is a noteworthy fact that often the business man, who had himself received no education as a boy, wishes his child to learn everything, quite oblivious of the fact that in the time he intends to leave his child at school this is an impossible task. What is the result? The unfortunate boy has a mixed-up jumble of languages in his head, a little smattering here and there—in short, a sort of “Irish Stew” spoilt in the cooking.

Far from me to wish to minimize the work being actually done, but I fear very much that the commercial department is attempting too much, that is, too many subjects in the time at its disposal. ✓ Possibly if there were a clearer line drawn between the commercial department and that for the training for the University it would conduce to better work being done in the former. This would give more time for special subjects. The work touching on technical subjects should not, I think, be begun until the student is of an age to decide more or less on some particular calling—so that the education up to a certain age would be more general.

We speak of the term commercial education. After all, what is commercial education? Surely the acquiring of the laws and principles which govern the conduct of business of whatever nature. And when one considers the tremendous scope of business in these days of keenest competition, and the immense amount of experience (gained only after years of hard work and being brought into contact with business itself), necessary to make a successful manufacturer or business man, should it not make us consider?

The object of our commercial education at school should be to train the minds of students, so that they are capable of learning.

It is a great feature in the success of any one that he should acquire the faculty of absorbing knowledge right through life.

Whatever the profession, whatever the calling, no one knows it all, and according to ability to learn so will the successful man or woman be more or less of a student all through life.

The boy or girl attending our Collegiates and enrolling his or her

name on the roll of the commercial department is just entering the fringe or beginning of life. Frankly I think that too much is attempted in the time at disposal.

My remarks have been, I fear, very desultory, and it has only been within the last few days, and when I came to collect my ideas together, that I realized the responsibility I had undertaken. I trust I shall be forgiven if I have spoken too much in a critical strain. As I said in the beginning, this is easy; and I readily admit my own inexperience as compared with those whose daily life must fit them to solve the hard problem, viz., the education of our children in its true sense, so as to fit them for the fuller education which we hope they may all attain and profit by when they have to fight their own battles.

It has often occurred to me what a pity it is that we cannot instil more ambition into many of our office boys. I do not mean the ambition to earn more money, but the ambition to learn—to learn something well and thoroughly. It is the specialist in these times who succeeds, and I believe that the school-teacher can do much in this respect before the boys leave school, by a few kindly and appropriate remarks dropped here and there.

I am now, like the preacher, coming to my lastly and finally, but unlike him, I hope you will criticise my remarks.

One thing I want to express my views on, and this is a chance a man does not often get.

We want to see a better feeling of *esprit de corps* established in our Collegiates. They should claim first rank, and the boys and girls should feel proud to belong to them. Men and women are but grown-up boys and girls, and what has helped to keep the British Empire so united? It is only a bit of bunting—our glorious national flag. Do you see what I want to get for our boys and girls? Give them something to show they belong to our Collegiates. Give them a collegiate cap, by which they will be known, and teach them so to act that it shall be a token of honor. A little thing like this would go far to establish that *esprit de corps* which is wanting.

In conclusion, while thanking you for your kind invitation to address you, I would invite all the commercial masters to attend some of our monthly meetings at the Institute of Chartered Accountants, join in our discussions, and give us accountants the benefit of your experience, so that we can mutually learn and profit.

*WHICH SHOULD BE TAUGHT FIRST, SINGLE OR
DOUBLE ENTRY?*

GEO. L. JOHNSTON, B.A., HAMILTON.

In the teaching of book-keeping to our boys and girls of the High Schools, we must keep in mind the value of the subject from an educational point of view. Of course this subject, in common with others, serves a utilitarian purpose in providing pupils with that knowledge of business and its methods which is needed to prepare them for the battle of life; but in attaining this second object we must so present the subject as to give the greatest possible amount of intellectual training. We must not strive, then, to attain results by the shortest road possible, for this short road to success may leave the pupil with merely mechanical methods, and very little intelligent knowledge of the subject; but we must abolish, as far as possible, mechanical rules, and lead the pupil, through his reasoning powers, to see the necessity for the operations he performs.

Looking at the matter from this point of view, I have for some years past taught single entry book-keeping before double entry, and have found it a most satisfactory plan. My reasons for so doing, briefly stated, are as follows:

The ideas contained in single entry are all easily within the comprehension of the pupils. Few mechanical rules are necessary, *e.g.*, the necessity for debiting and crediting *persons* with whom you deal on a credit basis, is at once realized, and the reasons for the entries made clearly understood. So that in writing up a single entry day-book, the pupils, right from the start, can, with the teacher's question as a guide, do the work for themselves. This is a great satisfaction to them, and produces true education. Moreover, if the teacher here adopts the plan of having the pupil go through a set, and pick out the transactions for which it is necessary to either debit or credit some person, the true pedagogical principle of fixing the attention on one thing till it is mastered will be taken advantage of, to the great benefit of the pupil.

Thus far no rules have been resorted to. The pupil has started with something that he can make out from his reason and expe-

rience, and so he is led to feel confidence in himself, and is not dependent on the teacher to "tell" him things. If properly guided he has also come to feel a pride in the neatness and arrangement of his work. He has seen and appreciated the value of things being done "decently and in order," so that whilst learning book-keeping he is being trained for life.

Now we are ready to proceed one step further. The pupil has discovered that for certain cash transactions no personal debit or credit is required, and that the Day Book gives little information as to the handling of money in the business. The necessity then arises of adopting some plan for keeping an account of the money handled. This handling of money in business is, of course, a perfectly familiar fact. It is one of the outstanding conditions of business, and so the pupil is deeply interested. He will, in reply to your questions, tell you that there are two opposite ways of handling money, viz., receiving it, and paying it out. Naturally, then, he would put cash received in one column and cash paid out in another. His own reason will now tell him which column will likely be the greater, and what the difference between the two columns will mean. The points mentioned may be nicely illustrated by means of a cash-box or drawer. I have always found it necessary, however, to spend a good deal of time on the cash book, as the pupils have ideas about gain and loss that they wish to introduce here.

Now, for the first time, a conventional arrangement has to be introduced, viz., to substitute "Dr." and "Cr." for the headings used above. I would tell the pupils frankly that there is no reason for this, that it is merely fixed by custom. Hereafter I would have pupils use these terms in working the cash book, so that this simple rule of making cash "Dr." when received and "Cr." when parted with may be deeply impressed. You will notice that I am still following the plan of taking only one thing at a time, so that the pupils should work out this book entirely by itself.

Next I would turn the attention of the pupils to the consideration of the bill book, by discussing the necessity of keeping a record of the dates, names, etc., of the promissory notes, so that we might know when our own notes fall due, and when to present others' notes for payment. This presumes, of course, a previous knowledge of the form and nature of these papers, which, if the pupil has not got, you must take time to supply. Here, again, by having the attention directed exclusively to the bill book, the

pupil acquires a clear conception as to all that is involved in the terms "bills payable" and "bills receivable." He appreciates the necessity of keeping a bill book, and is able to understand all the steps taken. His attention has not been distracted from the study of the bills themselves by any work he has done, so that when he finishes he has an intelligent knowledge of this part of the subject.

By reviewing the work done we now find that we have recorded all the transactions of the business. Our next step is to reconsider the Day Book, and through discussion to find out that it would be well to collect the various debits and credits of each person, so as to be able to decide which of us is in the other's debt. This leads to the ledger, the work of which I need not follow out, but every step of which is within the comprehension of all. In working out the single entry ledger the pupil learns the form of the double entry ledger as well; he learns how to write the headings of the accounts properly, how to balance the accounts, what the balances of personal accounts mean, how to make a simple statement of resources and liabilities, and something about losses and gains; so that he has laid a most important ground-work upon which to build the more perfect and symmetrical structure of a double entry ledger.

Having mastered the single entry in this way by working some half-dozen sets, how is it possible to make the transition to double entry? It is the easiest and most natural thing in the world. It conforms to the laws of growth. I say to the pupils, in going on to double entry, You must not lay aside or forget one single thing you have learned in the single entry, but must use it all. The only difference is that whilst you use all you have learned already you must go further and add something to your present stock of ideas and so get the more complete system we call double entry. To prove that this is no idle boast, we fall back at every step upon our previous knowledge, *e.g.*, the form of the Day Book in Single Entry leads easily and directly to the form of the "Journal Debit Book." The debiting and crediting of cash in the single entry cash book opens the way very nicely for the extension of that rule to the debiting of all *things* when received and the crediting of all *things* when parted with. The study of notes for the Day Book of single entry makes easy the journalizing of them in double entry and shows the necessity for two accounts for them—bills payable and bills receivable. The work of debiting and crediting persons which was mastered in the single entry day-book is not changed at

all. The advantage in all this is that both teacher and pupil are free to give special attention to the special features of the double entry journal and ledger. Neither the teaching nor attention is confused by a multitude of points, all more or less new. The use of "rules" is reduced to a minimum. The pupil has been led step by step, each being perfectly understood before proceeding. Thus an intelligent interest has been maintained throughout, resulting in good work being done by the pupil, and we know that it is only by intelligent application on the part of the pupil that he reaches mental development. But I hear some one say, Is not this a waste of time? I say most decidedly, No. In this paper I have had in view pupils of, say, thirteen or fourteen years of age. Now with them it takes a good deal of time to become intelligently familiar with the various ideas involved in double entry book-keeping, so that if we are to avoid "cram" we must have a proper way of leading up to the subject.

The position I have taken I know is contrary to the generally accepted theory that double entry should be taught first because more logical and because in universal use. But having tried both methods for about five years each, my experience shows me that single entry, apart from its use as a system, forms an admirable introduction to the art of keeping accounts. About five years ago I tried as an experiment teaching single entry first, and the results were so satisfactory that I have continued it ever since, each year strengthening my conviction that I have the correct method.

INTEREST.

JAMES H. PACKHAM, B.A., OWEN SOUND.

History states that at one time a very strong prejudice existed against the taking of interest, and that this sentiment has not entirely disappeared, is manifest from the statute books of some countries still containing laws against usury, and even in our own country by the fact that a very righteous indignation is expressed against certain bill brokers taking 24 per cent.

This prejudice was caused by two things:

1. A mistaken idea of money.
2. A misunderstanding of the Mosaic law.

THE MISTAKEN IDEA OF MONEY.

In the early part of the Christian era money was the visible metal, or commodity used in its stead. The idea of money as capital, as a force in commerce, as a medium of exchange, or as a standard of value, had not entered many minds.

Money was the *summum bonum*, and was sought and hoarded for its own sake. That was the genius of the age. The necessities of the people were few and easily satisfied. Luxuries were scarce. Transportation made commerce almost impossible, except for a few port cities or for a few very valuable articles. Most of the commerce that did exist was in the hands of owners of wealth, who had not much occasion to borrow, but when they had occasion they were willing to pay good interest. These were the exceptions and not the rule.

Lending for speculative purposes was not required nor practised to a very large extent, and opposed to this practice was the theory of the philosophers, who looked upon money as barren and unable to produce its kind.

Aristotle reasoned thus: "Corn can be sown and increase by growth; flocks can increase in the ordinary course of nature, but money can do neither. It is barren, and hence nothing should be paid for its use."

Thomas Aquinas, as late as 1270 A.D., argued that:

- "1. If interest is charged for the time, it is wrong, since time

was the common property of all, and no man had a right to charge for it.

"2. There are two kinds of goods: (a) those not consumed in the use, such as a house, land, etc., and it was right to charge for their use. (b) Those consumed in use, such as money which when given in exchange cannot render any more service, and so should not have interest."

Bacon, still later, 1590, says the discommodities of usury are:

"1. That it makes fewer merchants; for were it not for this lazy trade of usury, money would not lie still, but would in great part be employed in merchandizing.

"2. That it makes merchants poor, because he has to sit at a great usury.

"3. The decay of customs of kings, which flow with merchandizing.

"4. It brings the treasure of the realm into the hands of a few, because interest is certain and profits uncertain.

"5. It beats down the price of land, because money is employed in merchandizing.

"6. It dulls and damps all industries, improvements and inventions.

"7. It is the canker and ruin of many men's estates."

With the growth of commerce in the sixteenth century the practice had become more common, and tolerated, although not legalized, as will be seen a little further on.

THE MISUNDERSTANDING OF THE MOSAIC LAW.

That Mosaic law condemned usury, seemed to be taken without dissent by the early Christian Church. This condemnation was strengthened when the universal brotherhood of mankind became one of the leading tenets of the Church, and when churchmen found themselves in accord with Greek philosophy. The principal texts on which this condemnation was based are:

Exodus xxii. 25: "If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury."

Lev. xxv. 35, 36: "If thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him. . . . Take thou no usury of him or increase."

Deut. xxiii. 19, 20: "Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that

is lent upon usury: Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury."

When it is remembered that the Israelites were living in a very simple state of society, were a pastoral people, and not a commercial nation, and that borrowing was not so much for gain as for sustenance, the prohibition becomes intelligible and was necessary to prevent the people from losing freedom by means of debt, and to keep the people united as a nation separated from the rest of the world.

That the Jews lent money for gain, and that the practice was not uncommon, is evidenced by the parable of the talents. "Thou oughtest to have put my money to the exchangers, and then at my coming, I should have received my own with usury." This text seems to have escaped the early churchmen, who were more Mosaic than Moses himself.

In the time of Edward the Confessor laws were enacted which stripped a man of all his possessions, and declared him an outlaw, if convicted of taking usury. Richard I. forbade Christians to take interest, but allowed Jews to lend on interest. Henry VIII., 1546, allowed a rate of 10 per cent., and offenders were to forfeit treble the amount taken.

This law was a little premature, as it was repealed in the reign of Edward VI. In 1571, under Elizabeth, it was re-enacted, and for the first time a distinction was made between *usury* and *interest*, the former being used to designate exorbitant and illegal interest, the latter legal interest. James I., 1624, reduced the rate to 8 per cent., and in 1660 it was further reduced to 6 per cent., and in 1714 to 5 per cent. In 1854 the English statute books were cleared of all usury laws.

These attempts to regulate by statute show that the practice was common, and its reasonableness prevented its being stopped. They simply legalized what common-sense allowed. For example: *A* and *B* are two capitalists with \$5,000 each; *A* buys a farm with his money, and rents it to *C* for \$300 per year. This was considered perfectly legitimate. *B* loaned his money to *D*, to enable him to buy a farm. Why should not *B* receive from *D* as much as *A* received from *C*, or at least as much less the risk *A* incurs in being the purchaser?

The needs of commerce, the reasonableness of the principle, and the willingness to pay interest, have finally triumphed, and the law of supply and demand, the profits of commerce in general, the risk

incurred, and the secrecy of the transaction will fix the rate far better than any body of law-makers.

SOME PROBLEMS IN INTEREST.

1. A mistake into which traders fall with respect to discounts on goods.

A person finds by observation that his expenses form 10 per cent. of his sales; he wishes to make a profit of 10 per cent. on sales, so he adds 20 per cent., or $\frac{1}{5}$, to his invoices for his selling price; but finds that, after paying 10 per cent. for expenses, he has only $6\frac{2}{3}$ per cent. gain, instead of 10 per cent. as calculated. He should have added $\frac{1}{4}$ to invoice. To make a gain of n per cent.

on the selling price add $\frac{n}{100-n}$ to cost, hence to gain

	$\frac{1}{2}$	$\frac{1}{3}$	$\frac{1}{4}$	$\frac{1}{5}$	$\frac{1}{6}$	$\frac{1}{8}$
Add	$\frac{1}{1}$	$\frac{1}{2}$	$\frac{1}{3}$	$\frac{1}{4}$	$\frac{1}{5}$	$\frac{1}{8}$

2. A question which frequently presents itself in the subject of book-keeping, as well as arithmetic, and one which some pupils find difficulty with, is finding the correct amount when notes are discounted. For that reason, the following scheme may be used to good advantage, as it keeps before the pupil all the facts connected with the note.

As an example take the following:

\$480 $\frac{00}{100}$.

PARIS, Feb. 6th, 1887.

Three months after date I promise to pay Samuel Cole, or order, Four Hundred and Eighty Dollars, with interest at Five per cent., value received.

THOS. JACKSON.

Discounted Feb. 18th, 1887, at 6 per cent.

Find Cole's proceeds.

Date of note Feb. 6th, 1887.

Time to run 3 months.

Date of maturity May 9th, 1887.

Number of days 92.

Face of note \$480.00.

Rate of interest 5 per cent.

Interest due at maturity $\frac{5}{100} \times \frac{92}{365} \times \frac{480}{1} = \$6.05.$

Amount of note	\$486.05.
Date of maturity	May 9th, 1887.
Discounted	Feb. 18th, 1887.
Unexpired time	80 days.
Rate of discount	6 per cent.
Amount to be discounted	\$486.05.
Discount	$\frac{6}{100} \times \frac{80}{365} \times \frac{486.05}{1.00} = \$6.39.$
Present value (Feb. 18th) of amount	\$479.66.
Face of note	\$480.00.
Net discount	34c.

3. The question of averaging accounts is dealt with in different ways by different authors. Some, for instance, Hamblin Smith, give the following rule: "First find the equated time of each side of the account separately. Then multiply the amount due on that side which falls due first by the number of days between the dates of the equated times, and divide the product by the balance of the account. The quotient will be the number of days to be counted *forward* from the latest date when the smaller side of the account falls due first, and *backward* when the larger side falls due *first*."

This rule pupils cannot readily grasp the meaning of, and yet with some little explanation, the question is one which should present no serious difficulty. It is not the most accurate way to take each side separately, as it involves three divisions, and may necessitate the neglecting of three separate parts of days, and in the end the true answer may be a day or two out. The following answers all purposes, and, in most cases, is not difficult for pupils to understand.

J. Jones.

1890..

May 1. Goods at 30 days, \$800	May 20. Cash, \$1000
" 15. " 30 " 600	June 15. " 500
June 12. " 60 " 1000	

Find average time.

Re-write the account, with due dates:

J. Jones.

May 31	\$800	May 20	\$1000
June 14	600	June 15	500
Aug. 11	1000		

Looking at the Dr. side on Aug. 11th, I find that J. Jones has had my goods as follows :

\$800 worth for 72 days, this use equals \$57600 for 1 day.

600 " 58 " " 34800 " 1 "

1000 " 0 " " 0 " 1 "

2400

92400

He has received \$2,400 worth of goods, and used them, equal to \$92,400 for 1 day.

Looking at the Cr. side, on Aug. 11th, I find I have received from him :

\$1000 and used that amount for 83 days = \$83000 for 1 day.

500 " " " 57 " = 28500 " 1 "

∴ 1500

= 111500 " 1 "

The balance due me is \$900, but as I have used his money to a greater extent than he has my goods, I should allow him the use of this \$900 for a time sufficient to equal the excess, or \$19100 for 1 day, *i.e.*, he must keep it for $21\frac{2}{3}$ days.

Supposing this account is settled January 1st, 1891, at 8 per cent.

Taking this as the day of settlement, and equating :

$$800 \times 215 = 172000$$

$$1000 \times 226 = 226000$$

$$600 \times 201 = 120600$$

$$500 \times 200 = 100000$$

$$1000 \times 143 = 143000$$

$$\underline{2400}$$

$$\underline{435600}$$

$$\underline{1500}$$

$$\underline{326000}$$

$$1500$$

$$326000$$

$$\underline{900}$$

$$\underline{109600}$$

To settle, it will require \$900 plus interest on \$109,600 for 1 day at 8 per cent., or \$924.02.

The High School text-book gives \$923.87, an amount 15c. too small, because J. Jones was allowed to count $\frac{2}{3}$ as 1 day, and the interest was received on 121 days. The exact method in questions of this kind is to equate all to the day of settlement, then there is no loss or gain till the very last fraction of a cent.

4. The relation between the formulæ for simple and compound interest may be easily seen when placed side by side, and it will be noticed that those for simple interest are obtained from those for compound interest by simply dropping all terms which involve a higher power for the rate than the first.

Using the ordinary notation :

P = principal, t = rate, $1 + t = r$,
 n = years, M = amount, I = interest.

Simple interest.

Compound interest.

$$M = P(1 + nt) \quad M = Pr^n = P\left\{1 + nt + \frac{n(n-1)}{1.2}t^2 + \text{etc.}\right\}$$

$$I = Pnt. \quad I = P(r^n - 1) = P\{(1 + t)^n - 1\} = P\left\{nt + \frac{n(n-1)}{1.2}t^2 + \text{etc.}\right\}$$

$$P = \frac{M}{1 + nt} \quad P = \frac{M}{r^n} = \frac{M}{(1 + t)^n} = \frac{M}{1 + nt + \frac{n(n-1)}{1.2}t^2 + \text{etc.}}$$

In these formulæ

If $n = 1$, the results are the same in each.

" $n > 1$, M and I are too small and P too large in Simple Interest.

" $n < 1$, M and I are too large and P too small in Simple Interest.

5. To find the rate in certain cases.

Finding the rate is somewhat difficult in certain problems, and often laborious.

(1) At what rate will \$500 amount to \$1,603.57 in 20 years ?

$$500r^{20} = 1603.57,$$

$$\log. r = \frac{\log. 1603.57 - \log. 500}{20} = \frac{3.0250879 - 2.6989700}{20}$$

$$= .02530589,$$

$$r = 1.06, \text{ hence the rate is 6 per cent.}$$

(2) At what rate will \$50 annually for 10 years produce \$550 ?

$$550 = 50 \frac{r^{10} - 1}{r - 1}$$

$$11 = \frac{(1 + t)^{11} - 1 - t}{t} = \frac{1 + 11t + 55t^2 + 165t^3 + \dots - 1 - t}{t}$$

$$= 10 + 55t + 165t^2.$$

$$165t^2 + 55t - 1 = 0,$$

$$t = .01727 \text{ per cent.}$$

This approximation will always be a little too large.

The formula may be written :

$$\frac{(n+1)n(n-1)t^2}{2.3} + \frac{(n+1)nt}{2} + n - \frac{A}{B} = 0,$$

where A = amount,

B = annuity.

(3) Another method of approximation is as follows :

Policy, \$3,000 with profits; 15-year endowment, premium, \$198.06; total received, \$4,030.32.

$$198.06 \left(r \frac{r^{15} - 1}{r - 1} \right) = 4030.32,$$

$$r^{16} - 21.35r + 20.35 = 0.$$

By trial $3\frac{1}{2}$ per cent. makes left side negative, and is therefore too small; $3\frac{3}{4}$ per cent. makes left side positive, and is therefore too large. True rate is between these two.

The general formula is:

$$\frac{r^{n+1} - r}{r - 1} = \frac{A}{B} = k.$$

$$r^{n+1} - (1 + k)r + k = 0.$$

A very simple rule for finding the time required for a sum of money to double itself at compound interest is to divide 70 by the rate, or more accurately

$$.69314718 \left(\frac{1}{t} + \frac{1}{2} \right),$$

this is true to within three days.

This rule is derived from the one just given.

$$n = \frac{\log. m - \log. p}{\log. (1 + r)} = \frac{\log. 2}{\log. (1 + r)}.$$

This formula being true for any base, take base e (*Napierian*).

$$\begin{aligned} \text{Then } n &= \frac{.69314718}{r - \frac{r^2}{2} + \frac{r^3}{3} - \frac{r^4}{4} + \frac{r^5}{5} - \dots} \\ &= .69314718 \left(\frac{1}{r} + \frac{1}{2} - \frac{r}{12} + \frac{r^2}{24} \dots \right) \\ &= \frac{.69315}{r} + \frac{.69315}{2} - \frac{.69315r}{12}, \\ &= \frac{69.315}{5} + \frac{69.315}{200} - \frac{69.315}{24000} \text{ (at 5 per cent.)} \\ &= 13.863 + .34657 - .00288, \\ &= 14.2066. \end{aligned}$$

By taking only the first and second terms, it is about 1 day too large.

6. THE THEORY OF BANKING DISCOUNT.

Bank discount, while worked as simple interest, is not simple interest. This is evident from the following: A man goes to the bank to borrow \$100 on his note for 1 year, at 5 per cent. He gives the bank his note for \$100 and receives \$95 cash. He thus pay \$5 for the use of \$95.

If P = nominal sum,

r = " rate,

Pr = " interest,

but $P - Pr$ = sum actually received, for which Pr is paid,

hence true rate $= \frac{Pr}{P - Pr} = \frac{r}{1 - r} = r^1 \dots$

thus $r = \frac{r^1}{1 + r^1} \dots$

Let $A = P - Pr$, sum actually advanced,

D = bank discount,

$$D = Ar^1 = A \frac{r}{1 - r}.$$

$$M = D + A = A(1 + r^1) = A \left(1 + \frac{r}{1 - r} \right).$$

In n years

$$D = Anr^1 = A \frac{nr}{1 - r},$$

$$M = A \left(1 + \frac{nr}{1 - r} \right).$$

At compound banking discount

$$R = 1 + r,$$

$$R^1 = 1 + r^1 = 1 + \frac{r}{1 - r} = \frac{1}{1 - r},$$

$$PR^1 = P \left(\frac{1}{1 - r} \right),$$

$$PR^{1n} = P \left(\frac{1}{1 - r} \right)^n = M.$$

hence $M = P(1 + nr)$ at simple interest.

$= P \left(1 + \frac{nr}{1 - r} \right)$ at simple bank discount.

$= P(1 + r)^n$ at compound interest.

$= \frac{P}{(1 - r)^n}$ at compound bank discount.

To double a sum at 5 per cent.

$$\text{at S. I.} \quad n = \frac{\frac{M}{P} - 1}{\frac{2}{1} - 1} = \frac{2 - 1}{.05} = 20 \text{ years.}$$

$$\text{at S. B. D.} \quad n = \left(\frac{M}{P} - 1 \right) \frac{1 - r}{r} = \frac{.95}{.05} = 19 \text{ years.}$$

$$\text{at C. I.} \quad n = \frac{\log. M - \log. P}{\log. (1 + r)} = \frac{\log. 2}{\log. 1.05} = 14.206699 \text{ years.}$$

$$\text{at C. B. D.} \quad n = \frac{-\log. 2}{\log. .95} = \frac{\log. 2}{\log. 20 - \log. 19} = 13.50255 \text{ years.}$$

JOURNALIZING.

The Journalizing of Interest and Discount is somewhat difficult for the beginner, and some of this difficulty is largely due to the confused idea he has of the terms Interest and Discount. In his arithmetic studies he is accustomed to think of interest as so much cash, but in journalizing he must be taught to keep the idea of interest separate from that of cash, just as he keeps the idea of merchandise separate from cash. This is the primary principle, and when once comprehended, the journalizing of interest is not more difficult than an ordinary transaction involving three or more accounts.

One example will be sufficient to illustrate the principle.

A borrows from *B* \$100 cash, and gives his note at 70 days for \$101.

To get the pupil to understand this transaction it may be necessary to ask a few questions. What does *A* receive from *B*? How much cash? What does *A* give for this \$100 cash? Who uses this \$100 for 70 days? What does he pay for it? etc.

Then arrange the transaction for *A* in two columns :

<i>A</i>	
Receives from <i>B</i>	Gives <i>B</i>
1. Cash, \$100.	a note for \$101.
2. Use of money, \$1.	

Then, giving the name "interest" to the "use of money," and the journal entry is very simple.

The same arrangement can be made for *B*. Interest presents itself in so many different ways, that pupils must not be taken over the ground too hurriedly. Thoroughness should be the aim, and each principle involved well mastered before a new one is introduced.

PUBLIC SCHOOL DEPARTMENT.

OPTIMISTIC, PESSIMISTIC—WHICH?

E. T. YOUNG, HAMILTON.

Mr. Young, after thanking the department for his election as President, deplored the spirit of pessimism that had characterized the work of the department. He gave a retrospect of the past fifty years as revealed in Hodgins' Documentary History and contrasted the status of the present with that of the past. After calling attention to the growing spirit of sympathy in the communities, the address proceeds: Then, too, the sympathy of the Education Department is more than abreast of the growing sympathy of the communities. True, sometimes, it seems that the authorities are able to blow both hot or cold as the exigencies of the occasion demand; sometimes they seem to "sit on the fence" with a delicacy of balance that would make even a Blondin grow green with envy; sometimes they may even seem to preach one thing and practise another; or, most unsatisfactory of all, take the teachers' ills into their "most serious consideration," and keep them there until they can give them a quiet burial deep in the abyss of oblivion. We should, however, never forget the phantom that always haunts the chambers of authority—the *demos*. We should not forget that what we have has been granted by a progressive Education Department in spite of the danger of meeting that ubiquitous spirit at every turn. We must not lose sight of the fact that all we hope for must come through this very channel. Let us, then, ever remember when we feel inclined to condemn the policy of the Education Department hastily and harshly, that its progress is made in the face of a trinity of stubborn foes—ignorance, bias and penuriousness. There are always questions of policy of which the general mind is not seized, that must of necessity lend color to the administration of the educational interests of the Province, but so

long as we have a progressive, equitable Department, let us thank God and take courage.

The evening of to-day is roseate with the promise of a bright to-morrow. We have a sympathetic Education Department and an increasingly sympathetic public. Moreover, the teacher's status is improving from both wings. There is a distinct course of studies for those wishing to enter the profession. Gradually the academic standard has been raised. The age of entrance upon professional work has moved up a notch. Prolonged training for work has taken the place of the hurry-scurry preparation of former days. The higher grades of the profession comprise those who may well claim to be specialists in the art of education. The study of psychology—pure and applied—of methodology, of the history of our famous leaders and movements, have given a dignity and professional culture never before found in our Province. Truly we have every reason to be proud of our privileges; we now stand out stamped with all the marks of a profession. And such the teachers of Ontario are.

The outlook abroad is promising. The salaries and status of teachers in Britain, Australia, the United States and Germany have been raised. In Germany teachers are civil servants and after forty years' service may retire on an allowance of 75 per cent of the salary earned at the time of superannuation. In this direction the hope of the teachers of Ontario lies. When once our Province realizes that its most essential servant is the teacher, that he is very largely the source of its power, intellectual and moral, that through him the avenues to commercial prosperity and national status are opened, then an enlightened public will be willing to recompense him in proportion to his value to the State.

Just here I would offer a word to those—if such there be—who in their day dreams, have seen the teacher revelling in emolument commensurate with the nobility and importance of his work. The teacher can never become wealthy from teaching. He should not expect to be. One cannot have the whole world. Granted a livelihood, money is the most insignificant item in the inventory of a teacher's wealth. The short hours, the long vacation, the opportunities for home pleasure, the shelter from the mad rush of the competitive world, are all of great value. Greater than these extrinsic values are the intrinsic—opportunities for self-culture, contact with God's greatest work almost as it comes fresh from the hands of the Creator, an enlarged and deepened sympathy, the joy of

character-building, the privilege of impressing one's personality upon a rising generation, the physical, mental and moral legacy that can be bequeathed to posterity. Who could wish a fairer heritage? "Forgetting the things which are behind, let us press forward to the mark of the prize of our high calling."

I can scarcely hope that I have won your entire concurrence up to this point, but granting that I have, I fear that the division of my subject now to be unfolded will give rise to difference of opinion. If I can accomplish nothing but this, I shall feel that my remarks have borne fruit. As I stated above, I believe the flanks of the enemies of Education have been turned. I believe just as firmly that the main position, a position entrenched in ignorance, forbidding conservatism, and sordid human nature, has yet to be taken. As you have already learned from the quotations from Egerton Ryerson in 1847, and Hon. Mr. Randall in 1899, the key of the position is the emolument of the teacher. Pay the educator on any basis nearly approaching a *quid pro quo*, and at once the profession is upon an equality with any other. It will then attract its share of the finest intellects of the land. Lest I should be misunderstood at this point I would state my belief that the teaching profession of Ontario is the secular profession *par excellence* in all-round information, culture and morals. At the same time I hold that the average would be raised if the monetary aspect of education were most attractive, and better still, the system would be provided with leaders that would point the way to better things.

How then shall this "key" to the situation be taken? To determine this the situation must be carefully studied. If the causes of low salaries be determined, hope may be entertained that a remedy will be found.

The primary cause of the low salaries must be sought in the environment of those who pay them. In our Province, though the salaries in the towns and cities are low, those of rural sections are much lower. I believe this is largely due to the circumstances constituting the farmer's training in financial matters.

The causes of low salaries may be examined under two heads: the market and the supply—for up to a certain point, supply and demand will rule in this, as in other economic realms.

In the market we find men whose view is narrowed and made indistinct through mental torpidity; whose judgment of values is perverted by the drawbacks and imperfections of their own sphere; who measure, by most unjust comparisons, the rewards due for labor

in other spheres by those received by themselves. Hence we find Boards of Trustees discharging their financial duties with an abandonment of heartlessness. Their callousness regarding the moral rights of others is a disgrace to a Christian community ; even a Shylock could not show greater ruthlessness. Up to the present the action of most boards has sprung from native selfishness, sometimes masked by a professed fear of the ratepayers. The reason frequently advanced for giving a low salary is : " We gave all the teacher asked for." This is no reason, but merely an excuse, meant as a salve to wounded consciousness. O subterfuge of lies, how many iniquities shield themselves behind thy form !

In recent years the supply of teachers has been much greater than the demand ; but according to the Report of the Minister of Education for the current year this plethora is disappearing, and in some localities a scarcity is beginning to be felt. I believe that under the existing regulations the supply will not again exceed the demand to any very great extent. If the Minister would see that the relation of minors to the law were the same in this department of national life as in all others, and treat them as incapable for such important State duties, the supply would never again exceed the demand until salaries became large enough to draw students into the profession. But scarcity of teachers alone will not force salaries up to the proper standard. There must always be a small surplus of teachers over schools. Hence Boards of Trustees will always be able to take advantage of the competition between the "ins" and the "outs."

Until recently the causes of this surplus have been the concurrent matriculation and teachers' academic course, the licensing of minors and the transitory woman teacher. The department has removed the first of these ; the second remains to be remedied, while the last is likely to be always with us, at least until the woman competition in the field of labor forces down salaries and wages to such a low standard that matrimony becomes a tantalizing luxury, or until a new type of social or home economy is developed. It will, however, be stripped of much of its baneful effects when minors are not allowed to teach.

I have not considered under-bidding among teachers ; that is merely a phase of the question of supply.

The State has undertaken to supply teachers for our schools ; but consider the process. After the student has served a hard taskmaster for many years, he is turned adrift and left to the

tender mercies of heartless communities. How does it treat other servants of the State, and that, too, when these have not been compelled to undertake an arduous preparation? It uniformly sees to it that they receive a fair compensation. Think of the sheriff, the registrar, the clerk of the court, the police magistrate and the judge. Also in those professions in which the cost of preparation does not fall so largely upon the State, fair remuneration is safeguarded by making such professions close corporations. Yet the teacher, a more valuable and indispensable servant than any of those named, is sacrificed to the baser motives of the community. This should not be. It seems to me to be but fair, that men and women who lay the foundation of all the State interests should be protected from influences that sap their strength at the fountain head.

Precedent can readily be found to point the way to better things. In the past, not by any means the remote past, when any section of the community suffered at the hands of any other section, remedial measures have been sanctioned by our legislators. Has there been infringement of personal liberty? Anti-Slavery laws have been passed. Has there been abuse of children? Factory Acts, Children's Protective Acts have been put into force. Has it been found that the face of labor has been unduly ground by the plutocracy? All government work shall be performed under contracts containing specific clauses rectifying the evil. Thus we see the genius of our administration is always to protect the weak by the strong arm of the law.

You will note that my line of thought has been based upon the postulate that the teacher is a civil servant. And has not the Government already acknowledge this? I do not know that this has ever been explicitly stated, but all the legislation—since 1841, at least—relating to education has assumed that a primary duty of the State is to provide a fair education for all its citizens. The Schools' Act of to-day, even in its treatment of teachers, is a monument to this canon.

I must now present a remedy for low salaries that I thought original with myself, but during my researches I discovered that the plan is hoary with age. I do not hesitate, however, to pin my faith to its efficacy and practicability, even though at the time the suggestion was made it was condemned by no less a person than Egerton Ryerson. In the report for 1847 from which an extract has already been read, the following passage occurs: "In order to

remedy the evil of so small and inefficient salaries to teachers, some persons have recommended that a minimum sum should be fixed by law as the salary of a teacher, per quarter or per year; but a sum sufficient for the salary of a teacher in one part of a district would be too small for a teacher's remuneration and support in another part; and such an enactment would, I think, be an infringement upon heretofore acknowledged local and individual rights and would injure, rather than benefit, school teachers."

Condemnation from such a source would have crushing effect did not the records of the Education Department for the past fifty years furnish the reply to the implied argument. At the inception of the policy for schools in 1841, communities possessed local rights in the matter of text-books, employment and payment of teachers, and even supplying fuel. Yet the legislature by successive Acts of Parliament brought pressure to bear upon School Boards, until all the crudities were removed, and the present smoothly-working system was established. Time will not permit of a detailed statement upon this point; a half hour with the "Documentary History of Education in Upper Canada," will supply the data upon which the general statement is based. I do not think it necessary to refute the argument relative to the difficulty of adjusting a minimum. That is a matter of detail, not of principle. I maintain that the naming of a minimum salary would not be an infringement upon local and individual rights, but rather a reforming of an abuse.

It is necessary here to discriminate between liberty and license. The liberty of Boards to regulate salaries above the minimum, would be unrestricted; the license to abuse their liberty to the injury of the State and the oppression of a section of the citizens would be denied them. On this point, too, a reference to legislation will yield parallels. One may own a dog, and by paying a tax have the liberty of letting the dog run at large. The dog, however, proves a menace to the public good, and at once a check is put upon the owner's liberty, whether he will or no. A man owns a farm. He might think that ownership conveyed the liberty to raise whatever he pleases. He sows Canadian thistles—no, not even that—he allows noxious weeds to luxuriate, and at once his liberty is restricted. He must not raise anything hurtful to his neighbor. The principle is surely clear.

The only other argument against this remedy that comes to mind is a politician's argument. I don't know how many of you are

acquainted with this class. It runs something after this manner: "In supporting your plan, you referred to Acts passed in behalf of slaves, children and toilers. Now you must not forget that these classes form a large part of the community, and so the evils affected such large sections of the country that popular sentiment was with the legislation." That argument, a very common one, is based upon cowardice. If it is to be accepted as an argument, every moral cause in the land will go down under an avalanche of argument. The righteousness of a claim is never settled by popular sentiment. The wrongs of an individual should appeal to our sense of justice as strongly as those of the community. How proud we Britons are that the cry of the humblest British subject confined in the dungeon of tyranny stirs the heart of the nation, and sets in motion the great forces of the Empire!

At this point the question may appropriately be asked: How would you propose to bring about the acceptance of such a law? My answer would be an Irishman's answer: How has the Education Department brought about the radical changes that *have* taken place? The methods during the past fifty years have been so agreeably successful that the clue to the secret is in the hands of the Department. The Minister of Education in his recent report hints at an attempt in this direction, for he suggests that township councils may apportion the legislative grant on the basis of teachers' certificates.

The foregoing suggestion is only a partial solution of the difficulty of low salaries. It would, I believe, check abuses, but it would not guarantee liberality on the part of the Boards. This will come only when the German spirit imbues our people. Germany realizes that the schools are the chief factor in her present prosperous condition. She has even attributed her success in arms to the work of the Common Schools. When the Ontario system of education is such as to impress the citizens that all the interests of this banner Province have their root in the school system and derive their characteristics and vitality from it, then will arise a general consent and desire to have teachers better paid. Until this time arrives (may it be in the near future), the local school control should be put into the hands of the more enlightened men of the various communities. For instance, if a committee of the Township Council were constituted a Township Board of Education and granted absolute control of school affairs for that jurisdiction, in all probability teachers would be treated more generously than at present. I am aware

that such a plan would involve many changes in the present system. I know that this suggestion will be met by the statement that it would be an infringement of individual and local rights; yet the recent amendment to the School Act, granting continuation classes to a group of school sections, may yet develop into the plan here broached.

As matters in school sections stand now, few of the ratepayers would miss the privilege of a yearly school-meeting. In the majority of them such meetings are rarely attended by more than eight or ten persons; in many of them the trustees are fortunate if a sufficient number is present to formally legalize their work for the year. Again, the abuse of privilege in rural boards is almost sufficient to warrant a change. Rarely does a Board consist of more than one man and two tallies. True, at times there may be two men and a tally; in such cases there is nearly always friction and bad feeling in the section.

The establishing of a Township Board of Education, either from the members of the Council or apart from it, would inaugurate many changes beneficial to the teacher. It would lift him above the influence of factions; it would make his position more permanent; it would give many a teacher the stimulus, too much needed, to speak out the convictions of an honest mind. As the teacher is a potent force, or should be, in the development of sterling character, he should have courage at all times to live out and speak out the best that is in him. Only by the combination of precept and example can character be successfully moulded; and independence of local favor would give to many just the stimulus needed to faithfully discharge their functions.

Probably the most important factor in the evolution of the ideal status of the teacher I have yet to discuss. Perhaps it may startle some when I claim that the most subtle determining force is in our hands. When I suggest the idea of training children so that the history of the future shall be determined by our influence, the objection may rise spontaneously, "But that is not improving our position." Even if *we* do not receive the benefit immediately, we shall be blessing a future generation of teachers. Surely consciously living and toiling for the future benefit of the race, or any part thereof, is a great reward. I say consciously, for inevitably the present is living and toiling for the future; but a sense of reward is only for those who appreciate the high privilege.

In the short time allowed for this address, I can merely suggest

a course that might be helpful. Let us all recognize the almost magical power of education. Educate the legislator by acting upon the suggestions contained in our resolutions. Educate the child as he comes under your influence. Shall we teach that teachers are underpaid and slighted by society? Certainly not. That would be *infra dig.* True or false, it would be complaint, and grumblers always retrograde. Shall we impress upon the child-mind that the teacher's work is the grandest on earth, and consequently salaries and status should be in proportion to its importance? No. Rather teach the dignity of all honest labor; impress the fact that teaching is merely one department among many, but a most important one. Centre all school life upon the Golden Rule, and in the atmosphere thus created will be developed "a touch of nature that makes the whole world kin." Teach to remove false standards. Teach to liberalize the child, to give him an outlook beyond the little system of which he is the sun; abandon the exclusively routine work of education, which, sad to say, consists too largely in giving the child a limited amount of information based upon self-activity. Develop the germs of sterling character, awaiting the fertilizing influences of a sympathetic heart under control of a wise head. Teach for the development of an immortal soul.

I fear I may seem to be sermonizing, but I aver that every sentiment just expressed springs from deep-seated conviction. I believe that our profession is the noblest of them all, but the grandeur of the work carries with it a proportionate responsibility. We come daily into closest contact with plastic minds and hearts; much of the color of character is determined by our work. The teacher cannot trifle with his opportunities. The fruitage from his labors will surely be gathered, and what shall it be?—keen senses, clear minds, tender consciences, strong wills, warm hearts. What a glorious prospect!

*SHOULD MINORS BE LICENSED TO TEACH IN OUR
PUBLIC SCHOOLS?*

WILLIAM LINTON, GALT.

It is probably unnecessary to state that by minors we include all those under twenty-one years of age. A careful study of the Reports of the Minister of Education leads me to the conclusion that fully 40 per cent. of the teachers of Ontario are under the age of twenty-one. If this estimate be doubted the dullest observer will be undeceived if he but glance at the youthful faces of many of the teachers in this banner Province, which boasts of having the finest educational system in the world. It is somewhat difficult to give figures even approximately correct, but a study of the Minister's Annual Reports would show that during the past ten years between 40 and 50 per cent. of the Public School teachers have been under twenty-one years, and that the number of minors is gradually, but slowly, decreasing.

At the very outset I do not hesitate to say I consider this an unsatisfactory state of affairs, especially when we bear in mind the very important character of the work of the teacher. The youthful mind is in a plastic condition, susceptible of readily receiving impressions, and the memory is so retentive that impressions formed will have a potent influence in determining the future of the child. It is, therefore, of great moment that children be placed under the control of fully-developed men and women. How boys and girls were licensed to teach forty or fifty years ago is not difficult to determine, but that they are allowed to teach at present with our educational equipment and environment seems extremely perplexing. In this respect we stand alone among the professions, though our work is second to no other in importance. Who ever heard of a full-fledged clergyman under twenty-one? No one is permitted to be a doctor, a dentist, a lawyer, a councillor, a school trustee, or a voter until he has attained his majority. The laws of our land will not allow the most cultured to vote until they are twenty-one, yet in many instances they are voting for bonuses and other matters involving no moral issue, or for persons whose chief duty is to supervise the making of roads and the building of

sidewalks. It would, therefore, appear that the moral, the intellectual and the physical training of our youth is of less importance than the supervision of the highways and byways in our towns and villages. What parent having the highest welfare of his child at heart would think of having him placed under a boy or girl as his moral and intellectual guide?

Under the age of twenty-one is too immature, for the person is too elated over his own abilities and his own achievements to be qualified to teach modesty of demeanor, humility and those other graces which are so essential, but so seldom found, in the youth of the present time. He, too, is lacking in knowledge obtained by mingling with mankind, and of the ways of the world, to be the safest guide for those of tender years under his care and tuition. His knowledge of himself is much more reliable at twenty-one than it was at eighteen, and his knowledge of others has grown along parallel lines with his acquaintance of himself; and if a teacher would be thoroughly equipped he should not only know himself, but others also. Is it not a fact that the best type of the teacher is doing a grand work in counteracting the evil influence which characterizes many homes? It is sometimes said that many have been successful teachers who began at the age of eighteen. That may be true, but would not those persons have been more successful had the law not licensed them to teach until they had reached the age of twenty-one? And is not the work of the teacher of sufficient importance that the country should secure his services when he is at his best? With the single exception of the home, will not the teacher's work affect the destiny of the people of this country, for weal or woe, to a far greater extent than any other influence?

We shall now proceed to point out some of the results that would be obtained by raising the age limit to twenty-one. It would have a tendency to raise teaching to the rank of a profession in the opinions of those outside of the profession. For notwithstanding the fact that it is second to no profession, it is looked upon by the people of Ontario as a peculiar kind of calling where aspirants for every other profession or vocation offering more tempting emoluments can earn a few dollars to tide them over the rough places in their onward and upward march. The machinery for turning out teachers is admirable. We have High Schools and County Model Schools in every place of any considerable size, and if our Normal Schools are insufficient we build new ones, so that

teachers are turned out in ever-increasing numbers. Many enter the profession very early in life ; as they intend to teach but for a few years, their duties too often sit lightly upon them. They are aware that the expiry of their professional third-class certificate will end their teaching, and consequently no honest attempt is made to master the many problems that face the teacher. What care they for a reputation when, in all probability, in two or three years they will be gone from the district for all time! How different is it with the earnest zealous teacher who is intending to make it his life work. Every problem he masters, every difficulty he overcomes, will increase his power of usefulness, and make his position more secure.

Then, again, are not too frequent changes of teachers detrimental to educational advancement? Is not the progress of a school retarded for two or three months after every change? In the County of Waterloo 42 per cent. of the teachers changed in 1899, and 43 per cent. in 1900, and it is considered one of the most advanced counties in regard to its schools, and one where teachers receive the highest remuneration. Is this a desirable state of affairs? Can schools be doing satisfactory work where changes are so frequent? Has the teacher time to stamp his individuality upon the pupils when they are under his care for so short a time? Has he an opportunity to become acquainted with those under his tuition, and not being possessed of that knowledge he is unable to mould and influence them, as would be the case were they more intimately acquainted with each other? Would not a teacher's tenure of office be more secure were it not for the array of youthful persons that hail every year from our County Model Schools? They can live very cheaply, many of them getting part of their living at home, and consequently will teach for a salary that a person having a family to support cannot live upon, and thus many a stalwart who has seen years of faithful and efficient service is driven out to make room for this annual influx. If, on the other hand, they could not become teachers until they attained the age that would legally qualify them to vote, they would be more likely to remain in the profession, and many who now use it as a stepping-stone would hesitate before embarking, and therefore the number would be greatly reduced.

The status of the profession would also be elevated. It is a lamentable fact that teachers, considering their literary qualifications, the character of their work, and their exemplary way of

living, do not occupy the position in the community they should. They are thus handicapped in their work in the school and in the locality. This is very undesirable, for a teacher's work is broad and far-reaching. Can it be doubted if a teacher's tenure of office were more secure and his emoluments greater, that his status in the community would be enhanced and his potency as an educator greatly increased; and he would be a more important factor in moulding, training and developing the citizen of the Canada that is to be?

Some may be ready to say that selfish motives have caused me to come to these conclusions. They reply we would keep young persons of ability from ever entering many of the so-called learned professions. Whether it would have that effect is open to doubt, for persons of ability generally show their ability by overcoming obstacles; and instead of taking a narrow, selfish view of the matter, we are taking the broad, patriotic view of considering the larger number rather than the few. Should the welfare of forty or fifty pupils be imperilled to allow the teacher of eighteen, nineteen or twenty years to try his prentice hand upon them, in many instances heedless of the consequences, if he can flut use this as an instrument to further his aims and ambitions? Should teachers of long experience, of faithful service, men and women who have given their life-blood for the young people of our fair Province, be sacrificed to make room for those who have no intention of teaching longer than two or three years?

Now, if the law of supply and demand were such that teachers could not be secured to fill the vacancies that occur, that would be a valid reason for licensing minors. But what are the facts? Has not every vacancy from twenty to one hundred and fifty applicants, even though the salary be only £40 a year? Has not that been the case ever since Confederation, and does not that condition obtain to-day? Are not matters, more particularly in the rural districts, becoming worse year by year? Surely there is some antidote for this bane in our educational system; and I believe the antidote lies in licensing none to teach until twenty-one years of age be attained.

In conclusion, I would summarize as follows:

1. The work of the teacher is such as to require minds fully developed and matured, which can scarcely be looked for in persons eighteen, nineteen or twenty years of age.
2. It is estimated that 40 per cent. of the teachers of Ontario are under the age of twenty-one, therefore the evil is widespread.

3. Other professional men and the laws of our country do not consider a person has attained manhood until he is twenty-one, but no such restriction is exercised over teachers, though their work in educating the mental, the moral and the physical man is admittedly second to no other work.

4. The teacher under twenty-one is too elated over his own abilities, successes and achievements to be best fitted to inculcate the principles of modesty and those other graces which embellish character, especially the character of the young.

5. The teacher, who is a minor, is not sufficiently acquainted with himself, with the world, and with the youthful mind to be a safe guide to place in a school.

6. The teacher's work is of so vast importance that the country should have his services when he is at his best.

7. Raising the age limit to twenty-one would have a tendency to cause teaching to be looked upon as a profession.

8. It would increase the respect shown to teachers and thus improve their status in the community.

9. Their tenure of office would be more secure, and their emoluments greater,

10. It would prevent many a person, eighteen or nineteen years of age, from trying his prentice hand, in many instances, merely to earn a few dollars to help him to work his way to some other profession where the fame and financial rewards are greater.

11. Changes of teachers would be less frequent; the teacher would have better opportunities of studying the character of his pupils, his influence over them would be more potent, and the progress of the school would not be retarded so frequently as at present.

12. Raising the age-limit would improve the tone and character of the school, elevate the standing of the teacher, make his work in the school and in the community more effective, and result in lasting benefit to the people of this country.

PUBLIC SCHOOL TEXTS.

W. F. MOORE, DUNDAS.

When Mr. Fraser, the Secretary of the Public School Department, wrote to me a couple of months ago and asked me to take the subject, "Who Shall Prepare the Public School Text-Books?" I with much hesitancy accepted. I saw its importance and recognized my own inability to deal with it in a manner proportionate to its importance. How anxious we are that the books our children get out of the Public Library, or borrow from their companions, or purchase for themselves, shall be of an elevating nature, and how strongly we condemn the carelessness of persons who in purchasing books for children, if they allow anything in those books that will have a tendency to produce incorrect or improper ideas of life and duty. How careful we should be that when a child is in that plastic, formative period of its life that it should be supplied with the proper kind of mental and moral food. An ordinary book is read and put aside not to be read again, but a school book is read and studied and re-read and re-studied, till the ideas and in many cases the words of the book become the child's. I recognized that all the contents of the book should be of a wholesome, healthful nature clothed in strong and elegant language. Then the question rose, who is able for these things? Of course, I am thinking now more particularly of readers and history books.

A personal opinion from one person in answer to the question, "Who shall prepare our text-books?" to be of value should come from some important person, holding an important position—I do not claim either.

After giving the matter some consideration I thought of asking the opinion of representative men in the profession. So I wrote to Normal College masters, Normal School masters, Collegiate and High School masters, and Public School inspectors, and got answers from most of them. Most of these are men in whose judgment we have much confidence, and whose positions give their opinions weight. I have not taken the replies in any particular order.

This is from F. W. Merchant, M.A., Principal London Normal

School: "The author of a text-book should be a broad-minded man, an excellent scholar and a *practical teacher*." Note the "practical teacher." That qualification is recommended by many of the writers.

From E. T. Young, President of the Public School Department of this Association: "As much importance is not now attached to text-books as formerly, a resourceful teacher will always be able to present the material daily needed for the development of pupils in their respective studies. The material under present conditions must be obtained by foraging. In my opinion what is needed is a series in a concise form, affording the teacher a wide range of choice in every subject of the curriculum. These books, however, should be compiled by those, who through natural endowment, erudition and *experience* are well fitted for the task." Note again, Mr. Young calls for an *experienced* teacher.

From Dr. MacCabe, Principal Ottawa Normal School: "Fitch, in his lectures on teaching, speaks thus on the question of text-books: The truth is, goodness and fitness in a school text-book are not absolute but relative terms. They depend entirely on the person who uses it. For each teacher that book is best which suits best his own method and ideal of work. If you are, as every teacher ought to be, fluent and skilful in oral exposition, you will need very little of the explanation which school books contain. Your chief wants will be supplied by books of well-graduated text exercises, by which your oral teaching may be supplemented, fixed, thrust home and brought to a point. But if, on the other hand, you want explanations, rules and a knowledge of principles, mere books of exercise will not suffice. You need the treatise, more or less full, say of grammar, of arithmetic, of geography. So says Fitch." These are Mr. MacCabe's comments thereon. Having before us this distinction, with which I am in accord, it seems to me that while the second kind of text-books *may* be prepared, though not always with success, by some one who has had no experience in teaching, the first kind should be prepared only by *practical teachers*. They know by experience just where the difficulties in a certain development are sure to come, they know what explanations, and above all, by what illustrations the point may be made clear.

My opinion is for both kinds of text-books. The practical teacher or trainer, particularly if he be a specialist in a certain subject and knows all the psychological aspects of that study, is best able to

prepare a helpful text-book for that subject. I may add that a knowledge of the psychology of the subject is no less important than the power of practical work and illustration. Both should be found in the text-book author. Notice, again, that Mr. MacCabe lays stress on the thought that the one who prepares a text-book should be an experienced and practical teacher.

This is from Mr. Manning, Principal Ryerson Public School, Hamilton: "Competition should be encouraged by the Education Department by the offering of liberal prizes for the best text-book offered, such competition to be governed in the same way as that of architects preparing the plan of a proposed structure."

Here is another along the same line from W. E. Tilley, M.A., Bowmanville: "I am of the opinion that Public School text-books should be prepared on the competitive plan, the Department offering first, second and third prizes for the best book on any subject, and then the manuscripts of the parties receiving prizes to be the property of the Department. The best points in each could be used by a committee composed of the three prize men to form a text-book." Mr. Manning and Mr. Tilley have the same idea on this question, and I am not sure but the idea is a good and feasible one.

From W. H. Ballard, M.A., Inspector of the Hamilton City Schools: "It matters but little who prepares a Public School text-book, but it is absolutely necessary that the defects brought to light by the test of actual use should be quickly corrected, so that in a few years a nearly perfect book could be evolved and all the books kept up to date."

From Mr. Musgrove, a former President of the Public School Department of this Association: "A text-book should be such that a pupil may make use of it in preparing the lesson. (Important.) Ours are not such, at least in some subjects. Only those who have had a practical experience in teaching a subject are qualified to judge of what constitutes a suitable text-book. A teachers' hand-book or manual is not a text-book in any sense of the term. (1) The writer should fully understand his subject. (2) Descend mentally to the level of the pupil's mind." This writer harks back to the experienced teacher as one best qualified.

This from J. H. Smith, Inspector of Schools in Wentworth County: "I may say that a committee of Public School teachers, Model School masters and Public School inspectors would be the proper persons to prepare the text-books for use in our Public

Schools. My reasons for making this suggestion are (1) That they are in close touch with the teachers and pupils who use them; (2) They have a practical acquaintance with the difficulties to be surmounted; (3) they would not burden the books with useless technical terms and minuteness of classification, and (4) they would grade the subject-matter so as to place it within the mental grasp of the children." It seems to me that Mr. Smith is very nearly right in his ideas.

From Mr. Groves, of the City Model School: "(1) He must know his subject pedagogically—learnedly is not enough. (2) He must have a thorough grasp of his subject in its correct relation to other subjects. (3) He must have highly trained analytic powers of mind combined with strong synthetic powers. (4) He should possess a high literary power, that viewed from the literary side alone the text-book may be a creditable production. (5) He should have the power to see things in their proper perspective." Mr. Groves goes on to lament that he does not think that any of our Canadians possess the above qualifications, and we would have to import a man, the same as is done in regard to seats in the University. I do not agree with that idea, there are capable men in Canada.

Last, but not least—this is from the genial Secretary of the Public School Department, Chas. F. Fraser: "I am of the opinion that Public School text-books should be prepared by persons who are engaged in the teaching of those classes for which the texts are intended and who have been successful in that work. They know the misconceptions under which pupils labor, as well as the points which have to be impressed. The work of such teacher will be practical, and the *language will be suitable* (important); the statements will be clear and concise, the arrangement of the matter will be natural and logical, and the whole text such as will help all children to know the subject and cause them to love it. So mote it be." Mr. Fraser is certainly thinking along the right line.

Now let us briefly recapitulate. (1) Nearly all of the writers agree that the Public School text-books should be prepared by cultured and experienced Public School teachers. Some add the names of inspectors. (2) The competitive plan is recommended by several very highly.

If we unite Inspector Smith's, Mr. Tilley's and Mr. Manning's opinions we will have what, in my opinion, is the ideal plan, with the addition of Normal School masters—that is, throw the competi-

tion open to all, and a committee composed of Normal School masters, Model School masters, Public School teachers and Public School inspectors, to decide the merits.

Why exclude Collegiate and University men? For this reason: they will write the books with the idea constantly before their minds that they are addressing men and women—their own classes—consequently the book, in language, will be above the comprehension of the children. We have ample evidence in some of our text-books of that.

We should not so much try to impart knowledge as to enable the children to secure for themselves the knowledge contained in the text-book. We should teach pupils how to use the text-books. Another qualification I would like to add to the many qualifications set forth by the various writers: the one preparing the text-book should have a great love for children, one who keeps the child continually before his mind; the child must precede and be of more importance than the book. Froebel and Pestalozzi would never have been the grand success as teachers that they were had they not possessed in a high degree the Divine love which said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

I therefore move, seconded by Inspector Embury,

That in the opinion of this convention Public School text-books should be prepared on the competitive plan, and a committee composed of Normal School masters, Model School masters, Public School teachers, Public School inspectors and Public School trustees should be authorized to determine the merits of the books submitted.

SHOULD THE BIBLE BE A TEXT-BOOK IN OUR PUBLIC SCHOOLS?

CHAS. G. FRASER, TORONTO.

No one who is awake to the signs of the times will deny that we have reached a critical period in the history of our Province—a period when those who are interested in our educational affairs should pause and consider carefully whither our present course is bearing us; a period when we must decide whether the subjects taught, the text-books used, and the methods employed in our Public Schools are well adapted to the highest and truest development of the youth of our land; a period when we should consider whether the rising generation, with all its vaunted advantages, compares favorably with the boys and girls of former generations in general intelligence, in mental power, or in nobility of character; whether their modesty of bearing, their gentlemanly demeanor, their devotion to truth and right, and their purity of life, give us cause for congratulation.

For some time we have been discarding the educational methods of the past, and have been engaged in a mad rush for “something new” to throw a glamor over our educational institutions, and bedazzle the general public. In every educational gathering, apostles of “liberty” have painted the patient “drudgery” of the children of former generations in colors which leave “Darkest Africa” a roseate tint, and the gentle hearts of the sympathetic audience have been moved to tears to think that such benighted earth-born mortals ever existed. Torrents of censure have been poured upon the pedagogic tyrants who swayed the sceptre in those little realms—despots who compelled children to do for themselves; who expected them to learn their lessons so as to be able to recite them; who expected them to know what was right and do it, to tell the truth and also live it, and to be encouraged by the thought that “necessity is the mother of invention,” and that “knowledge is power.”

It is said of our Public School work—and it is more or less true throughout the land—that bright, intelligent little boys and girls who are anxious to know, and are anxious to tell what they know, are entrusted to our care, and at the end of six years these

same boys and girls are longing for release; that original activity is vanished; that first thirst for knowledge is gone; the fire of boyhood and girlhood is quenched; the dreams and ideals of early childhood are dormant. Whether it is on account of the lack of individuality and the inexperience of the teachers, two-thirds of whom are boys and girls, who could hold no other public office, and whose father could legally collect their salary, or on account of the modern graded system with its unwieldy classes, or the discipline employed, the subjects chosen, the text-books used, or the educational methods employed, we will not say here; but one thing is apparent: instead of stimulation and guidance there seems to be a repression of the faculties and a thwarting of the true life of the individual.

It is said of the rising generation, that the children have dabbled in a great number of subjects; that they know many subjects superficially, but not *one* thoroughly. The inclination of the child is allowed such sway that he engages only in what is beautiful and agreeable to himself. He is kept to his mother's apron strings, in the worst sense of the word, and instead of being put under the care of Mr. Toil, to learn the stern laws of necessity, he has been entrusted to the pamperings of Miss Amusement, who has avoided anything which bears the least semblance to work, to say nothing of drudgery and grind. The poor little foster-brothers have their imaginations excited by stories from fairyland and mythology, with tales of flowers and butterflies, with the lives of birds and lambkins which disported themselves in the open air, till the child's butterfly longings and lambkin aspirations end in castle-building years and sheep-like lives.

Our modern Public School system has many peculiarities that would surprise any intelligent person; but the law which makes the Bible a prohibited book certainly amazes anyone who for a moment considers the matter, and this peculiarity distinguishes our schools from the schools of all former times, and we hope, from those of all succeeding generations. As a sop we are allowed to *read* a few verses from its sacred pages, but we are strictly forbidden to pass any comments upon its truths, or by questioning, to test or strengthen the impressions that are being made. The very regulation which permits the pupil to be present or absent during these "religious" exercises, even to be present and yet ignore them, is a farce, and is surely a rebuff in the face of the Almighty. No wonder men point the finger of scorn at us when they remark that

our pupils do not know even the commonest facts of sacred history. Well can we be named "godless schools"! For policy's sake we have sold our birthright, and with it is going our Father's blessing; and we are worse than Esau, for we mourn not—we do not even express a regret. Can we be surprised then, if "Ichabod" should be written over the doors of the Public Schools of this reputed Christian land, "for the glory is departed from Israel"?

When that millionaire merchant endowed the far-famed American institute which bears his name, he provided that no Christian minister should ever enter its doors; but recognizing that man must learn his duty, he made provision for the preparation of a text-book on ethics, to be used in the classes of the schools. No pains were to be spared to secure the very best. A competition was to be announced. Two years were to be allowed for the preparation of the works. A committee was appointed to make the selection, and a princely sum was to be awarded to the person who should submit the best work.

The two years passed away. The time came to make the decision, and it was found that many had entered the competition; but after careful examination and comparison of every work submitted, after long consultation, it was decided that "the Bible" was superior to any of them in the matter of presenting to the individual the highest and truest duties to himself, his neighbor, and his God. And in that princely, American, educational institution, from which ministers of the Gospel are excluded, the Word of God is used as a "text-book."

And what is the Bible? The Bible is so called because it is *the* book of all the world—the oldest, the greatest, the best. Though it is the work of many hands, and was written at many periods, and in places far apart, yet the scarlet thread which runs through each book evidences the unity of their source, while the beauty of its truths, as well as the grandeur of its ideals, stamps the book divine. It is the revelation of the Creator's plan concerning man. Beginning with the creation of the world, it gives the steps by which the Master-mind called all things into being, and tells of the intimate friendship which existed between our first parents and that great Creator, and then of the sad breach which disobedience made, and the terrible results which followed.

It tells of His wondrous dealing with the sons of men, showing the longing of the Father for the renewal of that happy bond, of His receiving of those who turned their hearts toward Him to

remember His statutes and revere His name, and also of His forsaking to failure and destruction those who *would* choose the evil way; but from first to last of that marvellous story, whether dealing with the little child or the stalwart man, whether dealing with the humble peasant or the mighty sovereign, whether dealing with the individual or the nation, the same inexorable law prevails: the adherence to absolute right is the only way to permanent success and true greatness.

Our earliest associations are those which exert the greatest influence upon our lives. Those early years are our most receptive period, and every incident leaves an indelible impression upon our mind. The circle of our acquaintances is then small and the number few. We trust and love them all, but chief of all is mother, the queen in every heart. How she exerts her influence and establishes her sway! Her myriad acts which day by day attend our steps are but expressions of her love, and repetitions of herself; and as she sings our cradle song she wakes a charm which never fails, and all our life, even to its latest hour, the memory of that lullaby leads us to worship at that same sweet shrine.

Then comes the earliest intellectual craving of the natural child, the love of stories—stories which will quicken his imagination, excite his wonder, and win his admiration. The story which mother tells never loses its charm, and though it be told three times a day, the child's wonder never ceases and his admiration never fails. Time after time those facts are recounted, till the imaginary becomes real, and the characters become more than heroes—they become his friends and his associates. He is proud of their wonderful feats, and his boyish admiration of them is, in the truest sense, the earliest dedication of his own young life to the accomplishing of just such deeds, and also expresses his desire to be under the care of those same supernatural influences which help his friends, which advise their course, which guide their steps, which guard their pathway, which stimulate their actions, which beautify their lives and crown them with success.

To satisfy this natural craving, we search, in vain, in all the realm of fairy lore and mythology for stories which are so wonderful, so interesting and so true as the stories of the Bible; for stories which can approach them in beauty, simplicity and profound meaning; for stories which take such a deep hold upon the memory and produce such a permanent influence upon the life. How simply and beautifully each incident is told! How the eyes open and the heart

swells as he listens to the story of the babe hidden among the rushes, and who became the son of Pharaoh's daughter and the heir to her mighty throne! How his admiration is won for the shepherd lad who smites the blatant giant and cuts off his head! How his confidence is placed in the Almighty when he hears the story of Daniel in the lions' den! How his hopes and aspirations rise as he hears of the loved disciple's vision of the New Jerusalem! Page after page adds to the list of charming stories, "each surpassing other," till, spell-bound, he marvels—marvels as a child—and as he hears the angels sing, upon the plains of Bethlehem, he joins the chorus and exclaims, "'Tis God with man." The possibilities of the Bible!

Soon the child takes another step, and wants to know the lives of these persons. He is so interested in the work that he reads for himself, and he soon sees that the records there are far from "history's purchased page." How clearly each character stands out before him! How beautifully the lives of those who choose the better part are presented to his mind! And how sad is the ending of those lives that turn their back on God! How the Josephs and the Samuels prosper in the paths of right! And how the Sauls and the Jezebels, even while possessing apparent success, are unhappy in the extreme! But of all the lives, the life of our Lord and Master, Jesus Christ, the Saviour of the world, will hold his interest and influence his life the most. No part, from the manger to the cross, but will charm him; no thought but will inspire him; no deed but will bless him. It is impossible for him to drink at this fountain and not *live*.

It is now that he is led to realize that he, and every other person born into the world, has a divine mission to fulfil, and that the grandeur and importance of that mission depend upon how he acts his part. It is now that he will see that life is a series of decisions; that the decisions of to-day are the result of the decisions of yesterday, and in turn will give color and direction to the decisions of the morrow. It is here he learns that God encourages, directs and supports those who decide loyally, and also that decisions either for the right or the wrong can never be wholly negatived. Here he learns his duty as an individual as it is not taught by any other agency. And what must he be who does not choose the better part, and enlist in the service of the King of kings? Such has been the result of the study of the Bible.

In this study of the Bible he will drink deeply at "the well of

English undefiled." He will become acquainted with imagery stronger, more varied and more beautiful than is to be found in all other sources combined. He will become inspired from that same source from which the greatest masters in literature and art have drawn their highest inspirations. He will meet a galaxy of the worthies of the ages, who have emblazoned their names upon the deathless page. He will know the book that is the foundation of all that is best in our modern civilization. He will have a perfect code of laws in the constitution which God gave to his chosen race when he called them to national life, which, though in the dark days when despotism prevailed, is wide in its scope, just in its enactments, and perfect in its plan. He will have an ideal created within him which will result in a life that is saturated with Bible truth—a life that is pure, and true, and good.

And when, as a man, he takes his place in the nation, he will know that the history of the world is but the history of a comparatively few individuals, whose public decisions swayed the great multitude. Like a Joshua, he will take his place as leader of his circle, and this circle will gradually widen till he is leader of the land. Apparent or temporary defeats will not deter him. He knows that Joseph's slavery and his prison life were but steps to enable him to mount the throne. Does not the world need men like these in this our day? Are not such lives possible? Do such lives, high though they may seem, come near reaching the ideal which the Creator purposed for us? Are we, the living teachers, living such lives? Are we following after such ideals? Are we encouraging those committed to our care to emulate such examples?

Not read the Bible, which Britain's noblest Sovereign declared to be the secret of England's greatness? Not study the Bible, which was the guide of her youth and the comfort of her old age? Not know the Bible, which reveals God's plan concerning man—the highest ideal that has ever been presented to the human race? Not teach the Bible, and so allow our sons to grope among the haunts of ignorance and sin? Not have the Bible as a text-book in our public schools? Surely that would be squandering the most valuable part of a great heritage committed to our care—a heritage our fathers fought to win and died to keep—a heritage that our ancestors knew and loved and followed. Proud are we to know that in those early ages whole communities of our Anglo-Saxon sires toiled years to save enough to purchase one copy of that sacred writ, and daily gathered round the chained volume to listen lov-

ingly to its wondrous words ; and shall we now with feeble knee and craven heart forfeit that privilege and banish the sacred volume from the honored place it should occupy ? Then shall our children rise up in judgment and condemn us. Then will their blood be required at our hands.

No ! Let us make it a burning bush to gain the attention of a Moses, who, drawing near, will bow in the presence of the Unseen God and receive his life commission. Let us attune the ears of the little Samuels that in the twilight stillness they will recognize the Master's voice and say, "Speak, Lord, thy servant heareth." Let us make it the angel which, standing in the path, will block the way as the Balaams pass along forbidden ground to curse the chosen race. Let us make it the glorious ladder joining earth to heaven. Let us lead our boys and girls to take it as the chart and compass of their lives, knowing its promises, following its teachings, and realizing its ideals. This can be done only by making the Bible a text-book in our Public Schools.

" This is the Book which God has given
To lead us in the way to Heaven ;
It tells us of His power and love,
And of the happy land above,
Where all who love dear Jesus well
In endless peace and joy shall dwell.
Then let us read with love and fear
The things which God has written here."

HOW CAN WE SECURE DESIRABLE CHANGES IN OUR
PUBLIC SCHOOL REGULATIONS?

S. J. A. BOYD, EXETER.

The object of this paper is not to point out defects in our Public School regulations, but assuming such to exist, to suggest a method for their removal. How to secure desirable changes touches the method rather than the matter—*how*, not *what*. Back of the question there are three forces: the first and greatest is public opinion; the second is the Education Department, backed by the Government; and the third is the Public School teachers. We take the material, and are expected to yield the finished product. The public know eventually whether we are developing good citizens or not, and they justly make that the standard by which to test our ability. On the other hand, the Department can only issue orders, and watch the barometer of public opinion. We are in the storm centre. Departmental gales and public squalls burst upon us, and what power have we to avert the cyclone? None but our own feeble breath. As we obtain our certificates from one quarter, and our positions from the other, it is not safe to do much *blowing*.

If the teachers of Ontario are a body of thoughtful men and women we must know how regulations affect the public before either the public or the Department can measure their influence. The Department is the architect, the public are the proprietors, and we are the builders. With one eye on the plan and the other on the material we continue the work. If we find a rotten brick (*i.e.*, a rotten text-book) we must work it in. The architect says so, and that is final. He sees the ideal structure, the people see the real structure, and we alone know the texture.

What are we doing? Are we agreed as to the best methods, subjects and text-books? Have we all one main ideal for which we are striving? I think not. Some wish more history, some less; some more mathematics, some less; others desire new text-books, while many cling to the old. Some would teach morals incidentally (which may mean accidentally), while others would have the Bible a text-book in the schools. It is not simply our busi-

ness to discuss these problems, but it is our business to solve them. We must organize our ranks, systematize our work, and advance our claims with one single voice. The Honorable the Minister of Education in his latest report gives a great deal of attention to the Public School Department, and we esteem him for it. We believe this is the dawn of a brighter day, yet we must unify our efforts, set aside our favorite fads and petty prejudices, and stand by the main issues with all the persistence of a University Senate.

It is a fact that with faith we can remove mountains, but it takes more than faith to move a government. It takes work, especially if the government has a good *working* majority.

In the matter of persistent effort the University Senate has taught us the greatest object-lesson of the age. First, they secure an advisory board called the Educational Council. On this Council they *allow* three representatives of the Public and High Schools; then they appoint the other *nine*. These are the "nine muses" which preside over the 'isms, 'pathies and 'ologies. They wave their magic wand, breathe three times upon the Government, and the spell is complete. "Name what you will to the half of our kingdom, and you shall have it"; and they name. Nine is always a majority of twelve, hence this great outburst of sympathy and support.

It is no surprise to us that the Public and High School Acts should be revised and consolidated almost without criticism or notice. Judging by the utterances of some of the learned professors, *all* the inspiration and magnanimity of our educational system originates in our universities. They claim to be the base of the educational pyramid. I believe that is reversing the order of things. True, the High Schools are indebted to a large extent to the universities for their staffs, and we in turn to the High Schools, but we pay that debt ten-fold by furnishing well prepared the very materials from which High Schools and universities are made. In addition to this, we train a nation of men and women who never paced their corridors. Eight thousand five hundred teachers and approximately half a million pupils form the base on which all provincial education rests.

All education is not in Toronto, nor yet in Hamilton. The little 24 x 30-foot school out on the side-line yonder is entitled to its fair share of respect and attention. It is the university for that locality. It has only one chair, and even that is not endowed and seldom used for well-known reasons. Its graduates are as

proud of their accomplishments as the highest. And why not? Do not the reminiscences of many of our great and useful men and women trace life's inspiration back to such a source?

Teachers of Ontario, do we realize the great trust committed to our care? Are we alive to all the demands upon our position? If we were, I believe this hall would be crowded to the stairway with men and women eager to join in the discussion of ways and means. How may this be accomplished? The plan I propose is one I advanced before this section two years ago.

At our seventy-six county association meetings, comprising 8,300 members, let each association divide its territory into four or five districts. The teachers in these districts should meet about four times annually. All matters relating to course of studies, methods, text-books, etc., should be thoroughly gone over. The district presidents should form the County Executive. The County Association programme should be largely a digest of the matter given in the district meetings. The county secretaries could keep in close touch with the secretary of this section. Every county association should send at least two delegates to our Easter rally here; that would ensure 150 representatives, with a possibility of a similar number in a private capacity. Should our work rest here? No; we must consolidate our efforts, bring our influence to bear forcibly and permanently upon the Department. We should prove conclusively to the Department that we are fairly entitled to have *four* of our members on the Educational Council. To have these thoroughly represent us, we should have the power to *elect* them from this section. I believe if we supplied the conditions which I have mentioned the Minister is fair-minded enough to grant this concession.

Some one present may say this scheme sounds very well in theory, but how would it work in practice? For the proof of the practice I refer such to our representatives from West Huron. Let the Public School teachers of Ontario once appreciate their own value and latent power and I venture the opinion that desirable changes in our regulations can readily be obtained.

PUBLIC SCHOOL TEXT-BOOKS.

NORMAN F. BLACK, LINDSAY.

Following the line of treatment suggested (in the programme in your hands) by the Committee, I desire first to emphasize the three features that appear to me as essential to an ideal text-book. These I shall attempt to illustrate chiefly by reference to the particular sort of texts, viz., school readers—regarding which several years of painstaking study and experiment are my excuse for expressing an opinion; but it will be clear, I hope, that the prerequisites treated of as essential to ideal readers are equally so to ideal text-books of any kind.

First, then, it is to be observed that there are always several educational ends to be served by a school text, but that one of these should stand supreme above the rest. The task of differentiating this supreme aim from the various important subordinate purposes of such a school-book calls for special preparation and most careful study; but when the central purpose of a text-book has been rightly grasped, the author, if he be not a mere theorizer, is fairly on the way to produce a book characterized by the first essential of ideal texts. For the primary distinction between the common-place and ideal school-book I take to be that the latter is informed throughout with an intelligent recognition of the chief aim of a work of its class—this central purpose being supported by special scholarship, by practical experience in teaching, and by absolutely unwearying industry. For example, a common-place reading book is planned primarily as an aid in teaching pupils how to read, or as a compilation of selections to give practice in reading; while an ideal series of readers must, in my opinion, be based upon a recognition that their principal aim is not to assist in teaching children merely *how* to read, but is to assist in teaching them *to read*. Accordingly, if reading is not made from the first its own motive and reward, and if any considerable proportion of the young students do not acquire, with a systematic use of their readers, a love for good literature—and especially for good literature produced by their own countrymen—then the series concerned stands condemned.

But while it is supremely necessary that the authors of a text-book recognize the single pre-eminent aim of such a text, and frame their book accordingly, even this is not sufficient; all the various legitimate secondary uses of a text-book of its particular class must be definitely recognized and admitted as controlling factors in determining the details of the work. This is the second essential to ideal texts. Again, let me illustrate by reference to school readers. The view has been expressed that their primary aim is the creation and development of a love for good reading, but school readers must be more even than an intelligent introduction to English literature. The importance of phonics is now universally recognized among educationalists, and it should go without saying that the primary readers should incorporate the best fruit of the best experience in phonic teaching. We all recognize that the spelling of words should be taught in connection with their use; accordingly, the reader should be framed with a view not merely to supplementing the teaching of orthography, but to forming a basis painstakingly adapted to a systematic and thorough treatment of that subject.

Again, in so far as there can be, beside the Bible, any text-book suitably affording a special basis for the teaching of ethics, that text-book should be the reader; and this particular aspect of that text must be practically recognized by the author who would produce an ideal reading-book. Nor even yet have we exhausted the list of legitimate and important, though subordinate, uses to which a reader must be put and to which it should be consciously adapted, for all thorough and scholarly teachers use the reader as a basis for teaching orthoepy, very many look upon that text as the proper basis for elementary etymology; and all use it as the guide in literary memorization. And whatever and however many be the legitimate uses of any text-book, whether it be a reader, a grammar, a geography or any other, if it have not been intelligently adapted to all these purposes in so far as they do not conflict with the governing aim of the whole work—then that book does not possess the second essential of the ideal text.

Finally, an ideal text-book must not be a mere mechanical mixture or indiscriminate compound of valuable facts and teaching materials. It must be a unity. It must be a whole consisting of mutually supplementary and inter-related parts or elements. The most important and easily observed practical evidence of the recognition of this third essential will appear in the grading of the

text. With a view to indicating how much is implied in the term *grading*, still one more reference to school readers will be ventured. The proper grading of this class of texts will take into account the number and difficulty of the new words presented to a child for mastery in successive reading lessons, and will involve the introduction of various features facilitating frequent and systematic review. Further, provision must be made for a gradual advance in difficulty as regards phonics, orthography and allied subjects; as regards matter for memorization, and as regards the vocal and intellectual interpretation of the literary selections incorporated in the reader. This means a great deal, but yet the grading that would stop here would be far from ideal. School readers should be characterized at every stage by the particular style of literary matter best adapted to the probable and average mental development of the pupils who are to use them. Speaking more specifically, the first reader, in my opinion, should be characterized by its fairy-lore, songs and games; the second by fanciful tales of the adventures of boys and girls; the third reader by true tales of heroism and adventure; the fourth reader by selections from the works of standard popular poets and novelists; while difficult high-class poetry and prose should be postponed till the fifth book stage is reached. A similar unity and system should be observable in the illustrations. Those characteristic of the first reader, I think, should be pictures of insects, animals, etc., fanciful, amusing, simple and suggestive for original story pictures, the elements of fancy and humor should be especially prominent, also, in the second book illustrations based on the adventures of the little folk in the tales; in the third reader special attention should be given to portraits of heroes, to scenes illustrating events of interest and importance, and to true pictures of famous places; while in the advanced readers there should be numerous pictures of authors and reproductions of a few works of real pictorial art.

No one who has weighed these considerations will be inclined to under-estimate the far-reaching difficulty and importance of the task of grading ideal readers, and the relevance of all I have said on that topic arises from the analogous importance and difficulty of grading an ideal text of any kind. Every such text-book must involve special provision for frequent and systematic review and be characterized by the same elements of unity and gradual progression from the simple to the less simple, an evolution involving

every detail of the work, and marking the whole as the fruit of scientific and practical pedagogy.

Any adequate criticism of our present school texts would lead us too far afield even were I competent to offer one; accordingly, the second topical subdivision suggested in the programme I shall touch upon but briefly. The charge of too frequently changing Public School text-books has often been hurled against the Ontario Education Department, while the fact is that we are so slow in making proper changes in our texts as to be, in consequence, seriously behind the times. The text-book on physiology, I am prepared to admit, is a great improvement on the work it superseded, and perhaps it is not a fault that it is as intelligible as a Greek lexicon to pupils of intermediate grades. The Public School history, however, is decidedly mediocre. The new geography, while better than the old one, is still inferior to many American and other foreign atlases. The grammar has been in different respects disappointing, at least to me, and is at times unnecessarily dogmatic, though it certainly is a vast improvement on the grammatical text-book that has handicapped our efforts until this last year. The new arithmetic, to which the author seems to have been ashamed to sign his name, is carefully graded and, so far as it goes, it is a good book; but I think that all teachers using it in advanced classes will agree that it is entirely inadequate if viewed as preparatory to the final test examinations, marking the completion of the Public School course. The new Separate School readers are better than those used in the Public Schools, but I should be indeed sorry to view them as an adequate reflection of the principles and practice of the best modern pedagogics as related to reading and allied subjects. For example, in the primers, one feature a little worse than absurd is the insertion of collections of disconnected sentences for use as review lessons. But discreditable as many features of these various text-books are, the worst of all our school books are the Public School readers. They are woefully lacking and out of date from whatever standpoint they be viewed, and of them it would be indeed a scathing criticism that would be unfairly severe.

In closing I shall venture to indicate a general policy, such as it seems to me desirable that the authorities should follow in connection with the preparation of texts intended for authorization, and for brevity's sake, with your permission, I shall treat of this final subdivision of my topic in a series of categorical recommendations. The desire to outline a large subject in the fewest possible words

will be accepted, I hope, as a satisfactory extenuation of a seeming but unintended assumption of infallibility and omniscience. I should desire only that the practical suggestions offered be considered purely on their merits and irrespectively of the fact that "the atrocious crime of being a young man, I shall attempt neither to palliate nor deny."

First, then, in my humble judgment, the Education Department, having concluded that a given text should be superseded by something more in accord with scientific pedagogy, should make public announcement of the fact and advertise for teachers desirous of assisting the preparation of the new text-book. In deciding among the various applicants, the Minister might with wisdom rely upon the judgment and advice of the Educational Council.

When the committee into whose hands the compilation of the new text is to be entrusted have thus been selected and have been properly organized, let them make an exhaustive preparatory examination of all important recent text-books of a similar nature and of pedagogical literature bearing upon their task. This would involve a critical examination of the best text-books of the given kind in use in the various Canadian provinces and other British colonies, in the United Kingdom proper, in the United States, and in the principal countries of Europe.

Then let the committee prepare a full report, embodying the results of their investigations and their recommendations as to the lines that should be followed in a new text. This report should be published in the daily press and fully discussed at the ensuing Ontario Educational Association convention.

Upon the basis of this prospectus, as amended by the Minister, on the recommendation of the O.E.A., let the committee now proceed with their task of preparing the new text-book.

Throughout its compilation, the reading of the proofs, and the final examination of the advance sheets, let co-operation, suggestion and criticism on the part of the teaching body be encouraged.

Finally, let the committee receive little or none of their honorarium till the text has been approved by the Educational Council or some competent and representative body of educationists, has been accepted by the Minister, and has been declared by them to comply faithfully with the requirements outlined in the original published report, as officially amended and approved.

The topic assigned me was "Public School Texts," and it was suggested that I treat it under the three headings, (1) Ideal Texts; (2) Our Present Texts; and (3) Who Should Prepare School Texts?

Ladies and gentlemen, an ideal text-book must embody the one supreme purpose of such a book and be suitably adapted to its attainment; it must involve an intelligent recognition of all the legitimate subordinate purposes it should serve; and it must work out a practical application of the law of evolution as involved in all good teaching. Our present texts are far, far indeed, from fulfilling these requirements, and we need never hope for an approach to their fulfilment until the task of preparing school texts is entrusted, not to the faddist, the partisan, the ill-informed or, indeed, to any one man or firm of publishers, but to picked and representative educationists with special qualifications, who shall give the children, the public and their fellow-teachers text-books embodying the fruits of scholarly research, untiring industry, and the most mature deliberations of many minds.

KINDERGARTEN DEPARTMENT.

A DIRECTOR'S PROBLEMS.

A. V. AYLESWORTH, CHATHAM, ONT.

"'Tis work for work's sake that he's needing ;
Let him work on and on as if speeding
Work's end, but not dream of succeeding !
Because if success were intended,—
Why, heaven would begin ere earth ended."

For the director of a kindergarten the proper attitude is one of eager, strenuous exertion in realizing an ever-ascending ideal. Progression is the business of her life, and this is not born of or nurtured by indifference or feebleness of purpose. Not for one day can she afford to lay down the weapons of her warfare and sink into self-satisfaction. Is it possible for a day to come and go, presenting naught to the eternally vigilant? Go labor on, bent on overcoming all obstacles, and yet not all, for the morrow will surely bring new difficulties to be grappled with, new problems to be solved. With increasing insight a director's sympathies are broadened, her thoughts deepened, her opinions changed. What she clings to as a substance sure and solid, when exposed to brighter, clearer light, takes on the form of a vanishing shadow. On she presses, "from old to new, from vain to real, from mistake to fact, from what once seemed good to what now proves best." And the outcome of her struggle? Partial success may be hers—complete is not intended, else, as Browning says, "Heaven would begin ere earth ended."

The kindergarten opens an hospitable door to little children in their first tender outgoings and incomings from home. Hither they come from the home of wealth, often abounding in idleness, sometimes in the hollowness of society's conventionalities, as well as from that of poverty, where chill penury impels a struggle for bare

existence; from the home of clouded and even darkened love-light, with its cold and gloomy influence, as from that of congenial altruistic affection, with its wholesome sympathetic atmosphere; from the disorderly home of confusion worse confounded, and from the well-ordered home of sympathetic clock-like workings; from the degraded home, where vice and wretchedness continually prevail, and from the home of piety, where example and precept untiringly point to eternal truth and goodness. Hither they come, these children of widely different environment, each and every one bringing a great problem for the director to face, a problem which vexes the thinking minds in all civilized countries—the problem of development. Nevertheless, be not discomfited, fellow director, for lo! with the problem the child brings the full solution. To verify this solution, patiently study—as did thy glorious leader, Froebel—the babe, the child, the youth, the man. Trace in mankind the workings of that internal power, that divine energy, that creative self-activity, and you will have found the secret of all development. Trivial as this power may seem in its germ-form, this alone proclaims man superior to the brute creation and conqueror of the forces in the heavens above, the earth below, and the waters under the earth. As Carlyle illustrates, “He digs up certain black stones from the bosom of the earth, and says to them, ‘Transport me and this luggage at the rate of five-and-thirty miles an hour,’ and they do it.” Not only so, but this God-given power of mind enables man to rise above the limitations of here and now and mount upward, as if on wings, into the everywhere and forever of omnipotence.

This ideal nature is not found already realized in man at birth, but is made actual by his self-activity, through a gradual process of education. The kindergartner fosters or arrests the development of a certain stage in this process and should therefore conscientiously ask herself, “How can I best nurture childhood? Where can I find safe guidance?” If she has had the advantage of a good sound training school (such as Toronto or Ottawa Normal Kindergarten) she will be fairly launched on the Froebel craft, with its profound philosophy and well-organized kindergarten system.

Thereon may she sail through roughest seas and wildest storms until a serious leakage be discovered in the same, or the mast of a more fully-equipped vessel hove in sight. “We follow nobody,” confidently claimed the head of a large training school—a statement which to humble observation seemed an appropriate offset to her

vague rambling explanations and lifeless performance with the children. A careful, prolonged study of Froebel's expositions of the fundamental principles of education and his application of the same to child nature, translated and expounded by the leading educators since his time, will give the kindergartner rational insight to help her over many of the difficulties of successfully directing a kindergarten. Fellow director, are you in doubt as to the advisability of introducing a new song or game? Square the same by the principles underlying the games of the Mother-Play. Are you disturbed about the motive or action portrayed in a certain story? Miss Blow's judgment in these matters is infallible. Do you desire to strengthen your faith in the psychological value of the kindergarten? The very best educators of our time will be found to concur with Froebel on this important subject. There are two extremes threatening us, namely, conservative old age and capricious youth. In connection with the former Miss Harrison's definition of old age will be remembered. She says that a man begins to get old when he refuses to consider for a moment another's opinion on a point already settled in his mind. Let us take every precaution to prevent premature old age. On the other hand, in our eagerness to keep abreast of the times, we are too prone to allow ourselves to be blown hither and thither by every wind of doctrine. A semi-annual visit from an inspector, among other beneficial issues, would have a tendency to prevent either of these extremes, and preserve a golden medium in our midst. Concourse with experienced kindergartners, such as is afforded by the yearly convention, is also a great source of inspiration and help. And a good kindergarten magazine may be a lamp to the pathway by voicing the experience of others and showing the tendency of the times.

Notwithstanding all these available aids there are many burdens the director must shoulder for herself. Reading books and magazines and attending conventions will not settle for her the question of discipline in her kindergarten. Together are fifty children assembled in a good state of health and fairly alive to the situation. Spontaneous combustion is possible—nay, well nigh probable. The director's position is a difficult one, for neither must she in any wise extinguish this flame-germ, nor must she feed it into a destructive soul-consuming conflagration. In a neighboring American city there is a kindergartner whose ideals are very high, but whose means for realizing the same seem questionable. She says, "My

aim is to make the children self-controlled. They are not so yet, for they have only been with me a month, but those I had last year became so before they left me." A wealthy lady, out of the fullness of her heart, had turned her barn into a kindergarten and thrown in with the same a goodly portion of a grassy back-yard. These children had everything ideal about them—for pets within, a song-bird and gold fish; without, a kind-faced cow and an affectionate dog. Flowers had been planted by the children in little patches set apart for the purpose, and were objects of daily care. A pigeon-house of portly dimensions was undergoing a process of paint at the children's hands preparatory to being mounted on a pole to become the home of a family of pigeons. There was a huge sand-pile, with as many shovels as children, also a teeter-board large enough to accommodate the whole family. But to return to the aim and method of the kindergartner. There was nothing persuasive, much less coercive, in her dealings with the children, and the most perfect spirit of every-man-to-his-own-behest pervaded the gathering. Wholly given over to the caprice of the hour they romped about outside in the most joyous manner and teeter-tottered the moments away; nothing was done at a certain time and in a certain way. Those children had never learned a Froebel song or game (restrain not your tears, O fellow-directors), nor had they ever tasted the satisfaction of expressing themselves definitely through the medium of the Froebel, "Gifts and Occupations." It is as reasonable to expect grapes from thorns or figs from thistles as to hope for freedom from lawless liberty, or self-control from indulged caprice. The question is how to introduce and maintain law in the play period of little children without seriously interfering with their spontaneity. The director must organize and guide their play in the kindergarten, making it definite and logical, that they may actually experience the freedom springing from conformity to law. Wisdom in the guidance of play and in the choice of song and story will enable her "to stir the child's soul with premonitions of the importance of order and of the beauty of order, and through these premonitions nerve him to the conflict with indolence and wayward impulse which the habit of order implies." In cases where the peace of the kindergarten is disturbed through childish thoughtlessness or incontinence, equity demands a restorative in "well-considered reproof or punishment." When imposed in a right spirit, temporary isolation from the proceedings of the play-mates seems to make a child the more appreciative and protective

of the joys of union with them. For the most part, however, the matter of discipline will take care of itself in a well-organized kindergarten.

This brings us face to face with the problem of organization. The programme has often been condemned as arbitrary and pedantic, whether justly or not depends altogether on where it takes its point of departure. The censure will doubtless be just if the programme takes its beginning in the director herself, for reasoning by analogy she will raise the child's needs to the level of her own, and in the freshness of spring organize a scientific study of botany with extensive analysis and classification encouraged and rewarded. If, on the other hand, all organization for the year, the month, the week, the day, begins and ends with the child and his manifested needs, it will above all things be child-like in theme and flexibility; for to diligently put into shape a definite comprehensive plan is to develop the power to modify or even change the same entirely, should unexpected occasion demand. Keeping close to the child the programme will recognize and provide for the two main characteristics manifested in his play, namely, a desire to attack the material world and a desire to imitate. In response to the former, it will bring him into contact with the Gifts and Occupations, and to the latter it will give him suitable Songs and Games.

Taking into account the stage of development arrived at by the child it will furnish material best adapted for the same—if symbolic, simple play-things calculated to provoke symbolism; if investigative, more composite material; if representative, more abstract material. Touching the subjects for his imitation, as children naturally take a lively interest in their homes and all that pertains thereto, the programme will voice their warmest sentiments by introducing songs or games picturing family relationships; and if it would fully supply the child's needs it must not forget that "oneness with nature is the glory of childhood." He knows and eagerly tells of the gathered grain, the wind-blown trees and fallen leaves, of the frozen river and silent, sailing moon; of the returning birds and budding flowers; of the warm sun-light, the grassy hills and shady nooks. He watches with increasing interest the carpenter, the miller, the baker, and the blacksmith at their work, and is glad of an opportunity to relive these experiences. More than once has he begged his parents to take him to hear the drum beating and the soldiers marching, a sight to make his eyes fairly start out of their sockets. Is it unreasonable to suppose that he will

crave a chance to represent soldiers in the kindergarten? Thus following the child and his interests, the programme has arranged for the portrayal of his relationship to nature and humanity, and in doing so has suggested his relationship to God.

But, alas! "the best laid schemes of mice and men gang aft a-gley," and the carefully planned programme with the rest. This may be accounted for, in some cases, by a lack of experience on the part of the director. A lack of vigilance is also disastrous. For instance, the forenoon is divided into half-hour sessions, and quite unintentionally some morning you allow the period for songs to slip by, and appropriate time allotted to other purposes, and the result is a chopped-off Gift Lesson, or ruffled-up games. Or your morning's efforts may be handicapped by unavoidable interruptions. Again, did you ever spend an unwise, and perhaps uncalled for, amount of energy on the songs and games, and leave little to forward the other proceedings? Another frequent cause of disappointment in the projection of plans, more especially in the beginning of the year, lies in entrusting too much to the hands of students as yet unacquainted with the aims and methods of the kindergarten. Their use, and abuse at times, of the material dashes to the ground the fondest hopes and highest ideals a director may cherish. Apropos from students a very forest of questions arises which spreads itself in almost insuperable density. These, together with other problems before the convention, have fortunately for all concerned fallen beyond the province of this paper, and consequently will be more carefully and comprehensively cleared away. A common source of trouble is an overcrowded class, where it is almost impossible to give the individual attention necessary to keep all satisfactorily employed, and if a child is not doing one thing he is another—too often a mischievous thing, quite upsetting to his neighbor's tranquillity. Noise and confusion not infrequently are the outcome of neglect of the child, and an attempt on his part to appease a craving to do something. Barring the symbolic plays with the younger children, where there is true creative activity, there will be but a moderate amount of clamor. Of course grave-like stillness argues unfavorably for children, its usual forerunner being either physical illness or mental dullness. In too large a class opportunities for mutually beneficial conversations between director and children seldom offer themselves during work periods. By friendly intercourse with the children the director

acquaints herself with their experiences out of the kindergarten, and learns the subjects of warmest interest to them.

This "oneness with childhood" stands the director in good stead when attempting to suggest the spiritual ideals underlying the songs and games. Here, indeed, of all departments of kindergarten work is the wisdom of serpents and the harmlessness of doves a necessity. We remember that Dr. Harris says: "Dr. Froebel's doctrine of the kindergarten stands or falls with the theory of symbolism which teaches that truth can be presented in other ways than in scientific form"; and we remember, likewise, Miss Blow's explanation touching the child's imitation of activities about him: "This is, of course, a process involving time; but it must be remembered that no one of Froebel's plays represents a detached experience, but rather the moving principle of many experiences." We remember all this, and yet in our pedantry or over-anxiety to make a good thing doubly good we forget the characteristics of the stage of development in our charge and unfold a symbol or point a moral to unconscious introspection. It is the child's place to question us on these matters, and not ours to question him. Froebel says: "In experience three things are always present: the particular fact, its universal implication, and the relationship of both to the person who has the experience." Obviously the latter is determined in realms of knowledge transcending human consciousness, and in this case it is ours only to give the child educative experiences as he manifests a need for them, and throw on the mind its task of universalizing its ideas.

In conclusion, one question arises for brief consideration. Are we who are given over to the nurture of child-life honestly and anxiously striving through self activity to *further our own becoming*? Psychologists tell us that, as thinking beings, we have a view of the world. Are we still children intellectually, looking fixedly at the external, believing that which we can perceive with our senses to be the only reality? Or can we apperceive the thing in its relation to other things? Or have we, not without climbing, turned the eye of the understanding from the thing and its relations to the causal energy that produced it? They tell us also that there is a process of religious culture which would take one through three stages: first, the elementary stage of natural religion; second, the stage of investigation of the historical forms of religion, and the producing spirit in and through them; and third, the stage of insight which unites the other two in a rational faith.

Truly, a lifetime is far too short for the evolution of which the human soul is capable, and not one of us can afford to repeat the history of Tennyson's Lotus-eaters, who landed upon an island; there to remain forever in sleepy satisfaction and death-like estrangement—

“ They sat them down upon the yellow sand
Between the sun and moon, upon the shore,
And sweet it was to dream of Fatherland,
Of child and wife and slave ; but evermore
Most weary seemed the sea, weary the oar,
Weary the wandering fields of barren foam.
Then someone said, ‘ We will return no more ’ ;
And all at once they sang, ‘ Our island home
Is far beyond the wave ; we will no longer roam. ’ ”

TRAINING DEPARTMENT.

THE TRAINING OF TEACHERS IN ONTARIO.

J. A. MACCABE, LL.D., OTTAWA.

It is our proud boast in this Province that the foundation principle observed in equipping the teacher for his work, whether that work be in the Kindergarten, the Elementary, or the High Schools, is compulsory professional training. The intention of the Education Department—although circumstances sometimes prevent the carrying out of this intention—is that no untrained teacher shall be permitted to take charge of a school, even the humblest.

We have a thoroughly organized and sequential system of training—the County Model School making the first professional preparation for the work of the teacher, the Normal School making the next stage, and the Normal College the highest and last stage.

We have the separation of academic and professional subjects—the academic subjects for our High Schools and Colleges, the purely professional subjects and the professional aspect of the academic subjects for our Training Schools. Of the professional aspect of the academic subjects I shall speak later.

We have carefully-selected text-books for professional courses in the three grades of professional schools.

We recognize the importance of keeping up the spirit of the training received in any of the stages of the course. We have the "Reading Course," especially, for the young teachers who are looking forward to advancement in their profession. If, above all others, the teacher should never cease to be a student, it will be granted that this last regulation is no less important than the others. And now, for what, to my mind, would add still further to the efficiency of our training system.

1. The first necessity which, I am sure, will suggest itself to everyone here is the extension of the term of training in both

County Model Schools and Normal Schools. The Normal School sessions are, nominally, five months long. The fall session of 1898 was exactly three months of "class" work. That anything approaching perfect training in all the subjects set down in the Normal School programme—which I need not read here—can be accomplished in so short a time, no one will seriously maintain. The imperative necessity for at least a ten months' session in the Normal Schools, and the County Model Schools also, is realized every session more and more by masters and students. The Minister of Education, in his last report, gives the weight of his opinion to this contention. The Boston Normal School, which some years ago was organized on a plan similar to that of the Ontario Normal Schools, began with a five months' session as we have; very soon the session was lengthened to ten months, and I believe it is now a year and a half for a purely professional course. And professional training, in the meaning usually applied to that expression—training in methods—does not and cannot, alone, occupy the whole and sole consideration in Normal or County Model School work. We all know that the purely academic knowledge of a subject, say Arithmetic, which a student has on being graduated from the High School, is not sufficient in *kind* or amount for one who has to present this subject to a class. One of the necessities found by the Normal School staff and, I am sure, by the County Model School staff also, is a review of academic subjects from the standpoint of one who has to train pupils in these subjects. This necessary review of academic subjects, if properly done—as it should be properly done—will take up a large amount of the master's time in the Training Schools. I think I am correct in saying Normal School masters sometimes find that inability on the part of a Normal School student to teach a subject well in the Model School arises, not from not knowing *how* to teach, but from not knowing *what* to teach—not knowing the subject sufficiently well from the teacher's standpoint.

2. The last sentence suggests the next change which, I think, would make the professional work of the Normal School and County Model School more efficient. Strictly speaking, it is not a professional change, but it has a bearing on professional work. I think that the standard of scholarship for Junior Leaving should be raised, especially in grammar and arithmetic; or, rather, in the use of the English language and in arithmetic. I think that in these two subjects a minimum of 67 per cent. is none too high for

a teacher, and should be exacted. There is no concealing the fact that we Normal School masters, and I presume the County Model School masters, find our students, with few exceptions, lamentably deficient in a cultured use of the English language. When we come to read the examination papers handed to us, we often find the good effect of a fine comprehension of the matter of the examination paper marred by deficiency in cultured expression. This defect has always been a source of great regret to me—to find the papers of a powerful thinker spoiled, destroyed by errors which should never have survived the Public School course, not to speak of the High School course. This is a weak point, a very weak point, in the qualifications of many of our teachers.

3. This brings me forward to the examination for entrance to the Normal School. Of this examination I fully approve; but it has not yet reached its highest degree of usefulness, because in many cases there is not a sufficient amount of time given for preparation. Many students who enter the Normal School do not receive notice until within a few weeks of the opening, and the excuse then offered for non-preparation of the curriculum for the entrance examination is that the notice was so short. In order to make the entrance examination really helpful to the students in the coming Normal School course, (1) those wishing to enter the Normal School, and whose admission is approved by the Education Department, should receive notice at least six months before the opening of the School. Indeed, a year's notice would not be too long. It would give the student-elect time to thoroughly consider why he is about to enter the Normal School, what he will do there; and why he does it. (2) It should be distinctly understood that this examination will not be a mere form, but, like a university matriculation examination, a RIGID TEST, the non-passing of which bars the student from entrance. (3) And, most important of all, the test of tests must be the language test; that one who proves himself unable to use the English language with grammatical accuracy, with well-regulated construction, and with cultured expression, must not be admitted.

4. I make the next suggestion with some diffidence. It has been well said that "persons in ill health should, for their own and the pupils' good, seek some occupation other than teaching." I think that some steps should be taken to see whether candidates for admission have any physical weakness that is likely to continue, or show signs of any insidious disease. I repeat, these persons, for

their own and the pupils' good, should not be admitted to the profession. This is not new. When I attended the Normal School in the Old Country, now many years ago, I had to present, before admission, a certificate not alone from a clergyman as to my spiritual condition, but also from a medical man as to my physical condition. Is it true that some enter the teaching profession because they are not physically strong enough to enter other professions? If this can be answered in the affirmative, then so much the worse for the teaching profession, and for the pupils under our charge. I think it is Fitch who says or quotes, "When a teacher is unable to go upstairs three steps at once, he should retire from the profession." Perhaps this is too severe a test; but the principle underlying it is a good one.

5. Now, having received into the schools students mentally and physically prepared to do justice to the work, to themselves, and to their teachers, I think that the next important step is an increase in the staff of each Normal School. Besides the specialists for music, drawing and writing, elocution, physical culture, and domestic science, there should be at least five masters: an English master, a mathematical master, a science master—one of these being principal—an agricultural master, who would be a specialist in agriculture, and would, if necessary, divide with the science master the great work of nature study, and a manual training master. In the small and comparatively poor province of Nova Scotia, the Normal School there has all these masters. A new building has lately been erected for manual training, and a farm attached to the school for training in agriculture. What little Nova Scotia has done, Ontario can do, and ought to do.

6. The next suggestion is a matter of detail. With a session of ten months long—nine months of "class" work—the first four months should be spent in a thorough review of the subjects of the Public School curriculum, this review being made chiefly from the standpoint of teaching these subjects. That knowledge of school subjects which is best for a teacher to have, and how best to use such knowledge in presenting it to the pupil, should be most carefully considered during this period. With this will, of course, be associated the usual instruction in methods of teaching. The four months, September to December—the schools opening on the first Tuesday in September—could be profitably spent in this way. Then in the remaining five: January to May inclusive (examinations in June), the student-teachers, thoroughly conversant with *what to teach*, and *how to teach it*, take up their Model

School practice with a power which will prove most effective in their work, and most profitable for their own training.

7. The next change which seems to me in the line of great advantage to the schools is the raising of the standard for professional "pass." Some years ago, the standard which Normal School students were required to reach for graduation was 50 per cent. on practical teaching; 50 per cent. on the aggregate of all other subjects, and not less than 34 per cent. on any individual subject of the curriculum. Everyone will grant that this is little enough; but the weak point here was, that if the student did not make 50 per cent. on the two final lessons, there was great danger of his being "plucked," even though he had made a brilliant sessional course. Very wisely this state of affairs was changed—in some points, for the better; in others the change is not so good. Now, the standard required for "pass," in the Normal Schools is 50 per cent. on the aggregate of all subjects, including "teaching," and 34 per cent. on each subject, including "teaching." To my mind 34 per cent. is altogether too low a mark for "pass" in teaching. Why, the County Model School regulations demand much more than this. They say: "Any teacher in training having Primary Standing, who obtains 40 per cent. of the marks assigned to each subject (including practical teaching), and 60 per cent. of the aggregate shall be awarded a third-class certificate, valid for three years." I think the old plan in the Normal Schools is much better. At present 600 "marks" are allowed for "teaching," as part of the Normal School curriculum. Of these 600 marks, 400 are for award by the Normal School staff, and 200 by the final examiners. According to the present regulations, a student who makes 50 per cent., a very moderate demand on a Normal School student, on the sessional teaching, may actually make a total failure on the final lessons, affording to get zero for each lesson, without risking being "plucked." It may be said (1) that such an extreme case as this cannot possibly occur; that no lesson by a student who has completed his Normal School course can possibly reach so low a grading as zero; speaking from experience, I would say we must not be too sure of this; (2) that if the sessional work "pass" a student, it is of little consequence what value is obtained for the final lessons; that his sessional work being good, he will be a good teacher, no matter what failure he may make of his final lessons. I would not like to view the final lessons in this light. Perhaps a compromise will be best here. Place the marks for "pass" in

teaching not less than 50 per cent. on the sessional teaching, and not less than 34 per cent. on the final lessons; but give the principals the old power of saying whether a student who fails to take this 34 per cent. on the final lessons, should be allowed his "pass."

8. The discussion on this last topic naturally brings me to the next, which will be the concluding one of this paper. The division of labor in the examinations of Normal School and County Model School students has much in its favor. In the Normal Schools we have three examining bodies: the Normal School staff, the inspectors who preside over the final practical teaching, and the examiners who "set" the papers for the final written examinations, and "read" the answer papers. This, as it were, places a Revising Committee over the decisions of the staff of the Normal Schools and County Model Schools. A Revising Committee is naturally a good safe-guard; but it is a question whether in the case of the Normal Schools, the graduation of students should not be left entirely in the hands of the Normal School staff, with a distinct understanding that the only rivalry among the Normal Schools shall be which can graduate the best teacher. The Education Department would, of course, continue to prescribe a uniform curriculum for Normal Schools. The Boston Normal School staff has the sole right to decide the graduation of the students of that institution. If the Normal School staffs were the sole authority to grant Normal School diplomas, I have no hesitation in saying that the "weeding out" process would be more extensive than it is now; for the personality of the students, in all that this term implies—that essential quality of which no written examination can give a true record—would receive its proper place in deciding the fitness of a student to take up the immortal work of training the young minds of this growing country of ours.

In this paper I have jotted down a few odds and ends of matters which have appealed to me from time to time in my Normal School experience. I know I have not exhausted the list of good things in the Normal School and County Model School training; nor of things which, perhaps, may be changed for something better. I have simply introduced the subject with the object of inviting a full and free discussion. I feel, and we all feel, that the Minister of Education in his last report, in speaking of a "long" session for Normal Schools, puts the matter of any and every change on a proper footing. He says: "Several related questions have always to be carefully considered before changes are made."

SEXLESS SCHOOLS.

S. SILCOX, B.A., B.PÆD., ST. THOMAS.

The importance of sex has never been properly recognized in education. Rousseau said (*Emile*, Book 4): "We are born twice, once to exist, and again to live; once as to species, and again with regard to sex." Educationally, the second birth is much more important than is usually recognized. This second birth is the development of sexual distinctions in the boy or girl. This period (from 13 to 17) is named the age of puberty or adolescence.

It must be remembered that sexual distinctions have been but recently developed, or at least fully differentiated, in the animal kingdom, and its development in the individual corresponds to this. Nearly all the other physical and mental powers are developed before the age of puberty; but there is a very important development of special mental and physical powers, concomitant with the sexual.

Sexual distinctions do not exist in the lower animals. As we ascend the scale of animal life we find these distinctions becoming more marked, but still easily modified by such conditions as food and temperature. It is only in birds and mammals that the distinction of sex becomes marked by external characteristics of appearance and activity, and these, without doubt, indicate strong distinctions mentally, and in human beings even morally.

There is, therefore, no doubt that sexual differentiation is an extremely important concomitant of the higher forms of animal life, and to preserve this highly-developed state, the highest type of vegetative existence, it is essential that the differences between the sexes should be preserved, and, if possible, still further perfected; but perfection is entirely different for male and female, as our further discussion will show. Are the conditions in this country, in school and out, such as to realize this perfection?

It may seem irrelevant at this point to refer to a bird, not of high social standing among its kind, nor of great respect among men, but the reference is pertinent. The European cuckoo (represented in Canada by the cow-bird) is a bird which is fast losing sexual distinction. Among them there are five times as many

males as females, and the latter are distinctly averse to assuming domestic duties, never building a nest, but depositing their eggs in the nests of other birds, much to the detriment, often to the destruction of the foster mother's brood. It is a foregone conclusion that the days of the cuckoo will soon be numbered. The relevancy of this is that a similar fate is a possibility among human beings. Already the number of births of males in the United States is from 1 to 4 per cent. greater than of females, the number of males, all told, exceeding the number of females by over a million.* Modern education and the modern life of women, we maintain, tend to exaggerate this preponderance of males, because our education is especially designed for men, and because the great activity and energy of the true American tends to the production of the energetic individual, the male.

To emphasize and make clear the distinction between male and female, we give a summary of the distinctions, as recognized by Ladd :

1. Shape of body is different.
2. Physical energy greater in the male.
3. Metabolism is greater in the male.
4. Weights of brains, 1.272 to 1.424.

5. Embryology of nervous systems: There is a difference in convolutions from the eighth month. The male is said to have, not only an absolutely greater cerebral surface, but also a relatively greater growth of the parts lying in front of the central fissure, as compared with those lying behind.

6. Mental differences: "The differences in sensation, emotion and movement condition, the higher intellectual and spiritual faculties. The sensations of the male are more sharply discerned as respects qualitative content, less buried under the feeling. Decision, self-control, nicety and definiteness of judgment, belong to the male in superior degree. The female is more under the control of feeling and is more subject to moods. The female can better endure privation of air, food and exercise. The male is more capable of pursuits requiring energy. Woman adapts herself more easily to new conditions of life than man. It is characteristic of masculine philosophy to analyze phenomena, but *women usually hate analysis*. The notions of the two, even as regards spacial and mathematical relations, are markedly different."

* In England there is an excess of one million of the female population. In Canada, in 1899, the births were: Males, 23,099; females, 21,606.

To this may be added a quotation from the "Evolution of Sex" (Geddes and Thompson): "That men should have greater cerebral variability, and, therefore, more originality; while women have greater stability, and therefore, more 'common sense' are facts . . . verified in common experience. The woman . . . has . . . the greater integrating intelligence; the man . . . is stronger in differentiation. The feminine passivity is expressed in greater patience, more open-mindedness, greater appreciation of subtle details, and . . . more rapid intuition. The masculine activity lends a greater power of maximum effort, of scientific insight or cerebral experiment with impressions, and is associated with an unobservant or impatient disregard of minute details, but with a stronger grasp of generalities. Man thinks more, woman feels more. He discovers more, but remembers less; she is more receptive and less forgetful."

It is to be observed that these distinctions are in process of development before the age of puberty, at which period they become permanently established. The external distinctions marking the change from childhood to puberty, are correlated with the mental differences, both being effects of sexual influences, doubtless closely related to the reproductive organs, and it is not too much to assume that the perfection of sexual development depends very largely upon proper conditions of life, before and at the age of puberty.

Therefore it is essential, in our educational schemes, that a distinction should be made in accordance with these conclusions. It certainly is absurd to assume that the same course will produce the best results for both sexes.

That mysterious development which we call sex, brings the child first to a consciousness of his own and of other's rights, and whether he is conscious of it or not, the relation to all humanity is different. There is no doubt that, ordinarily, the child carries with him into his new sexual existence the early habits and tendencies, but there must be a readaptation. Often this is not accomplished. There is a revolution; old things pass away; much becomes new, in some for evil, in others for good. It has been shown that the average age at which eminent men have experienced the first great inspirations for their life work, or met with recognized success in it, is in the teens (17 to 19). It is equally true that the same age supplies a large number of criminals. Out of 26,000 evil doers arrested in Paris in one year, 16,000 were under twenty.

"Critically important as this whole long period is, the first four or five years of it, which correspond nearly or exactly with the High School age, are pre-eminently so," says Spaulding, while Burk regards the early adolescent years as, in a sense, the most teachable period; yet just at this age our compulsory education ends. There is no law to compel the individual who is ripe for moral instruction to be educated, and as a rule religious instruction in the Sunday School is also voluntarily abandoned. At a period (13 to 18) most susceptible to good influences, school life ends and the boy associates with doubtful companions on the street, while the girl spends her time in castle-building or novel reading, or in mere amusement. The opportunity is lost to good instruction. The moral to this is that the age for compulsory education should be from 8 to 16* instead of from 8 to 14, as at present. In support of this it must suffice here to point out, in addition to what has been said, that physical and mental activity are at a maximum at this period, and in consequence the best mental development may be secured. At the same time, due to this great activity and to the increased demands of the growing and developing system, there is increased susceptibility to fatigue. The whole problem of this particular period is so intricate as to require the combined wisdom of parents, physician and teacher to properly solve, and this means that the pupils at the age of adolescence should have the oversight of a skilled physician who would prevent overwork.

Our schools are sexless in that we have not recognized the distinction between boys and girls, and rapidly becoming sexless in the matter of teachers, for if the present tendency continues, in a few decades, there will be no distinction of sex in our teachers, all being women. A few statistics will make this plain. Of 8,569 teachers in Ontario last year 2,612 were men, 5,957 women (men 31 per cent.) Only 13 per cent. of city teachers are men, and 19 per cent. of the teachers in the towns. There are not as many male teachers in Ontario to-day in the Public Schools as there were in 1867. The relative numbers are for quinquennial periods:

1867.....	males,	2849,	females,	2041.
1872.....	"	2626,	"	2850.
1877.....	"	3020,	"	3448.
1882.....	"	3062,	"	3795.
1887.....	"	2718,	"	4876.
1892.....	"	2770,	"	5710.
1897.....	"	2784,	"	6344.

* This is now the case in Connecticut, New York, Minnesota, New Mexico, Wyoming (7 to 16), Michigan (7 to 16).

In 1898, males 2,743, females 6,466; 1899, males 2,713, females 6,620. The United States shows the following progress of women teachers: 1870-71, males, 41 per cent.; 1879-80, 42.8 per cent.; 1889-90, 34.5 per cent.; 1896-97, 32.6 per cent.; while in the oldest section, the North Atlantic division, the percentage of male teachers has decreased from 26.2 per cent. in 1870-71 to 19.1 per cent. in 1896-97. This exploitation of women teachers, as Professor de Garmo, of Cornell calls it, is characteristic of this continent, but even in England, where the schools are being made free and consequently cheap, the woman teacher is in evidence. In the Board Schools of London the figures a few years ago were, men, 3 014; women, 6,080.

In France there are: men, 66,931; women, 82,906, a more hopeful outlook, while Denmark's capital shows a majority of men, 1,250 to 1,207. Germany is leading the world in education and is causing alarm in England in commercial circles. Perhaps the fact of so many of her teachers being men may account for this pre-eminence. Of 13,714 teachers in Bavaria, 11,707 or 85.4 per cent. are men, while 6,124 religious teachers are all men, though of 4,414 special teachers (drawing, gymnastics and female handiwork) only 2.8 per cent. are men, and rightly so. There is evidently some adaptation here of means to ends. No one can deny that our lady teachers do excellent work in preparing pupils for examinations as at present constituted, but what about the after-life of our boys? Can women prepare our boys for the social, political or moral duties which devolve upon them in the world? How can they, when they themselves form no part of it, know practically nothing of it, and in the nature of things never will know much about it? Boys must be taught by men who have a wide experience in public matters. Professor de Garmo's conclusion is a sound one: "Men and women must work side by side in about equal numbers to accomplish the best educational results."

In Prussia there is the same predominance of men, 90 per cent.; in Saxony, 94 per cent. are men; in Baden, 93 per cent.; in Austria, 63 per cent.; in Hungary, 87 per cent.; in Switzerland, 67 per cent.; in the Netherlands, 74 per cent.; in Sweden, 39 per cent.; in Norway, 77 per cent.; in Scotland, 99 per cent.; in France, 43 per cent.; in Finland, 47 per cent. Even of these many of the women are occasional teachers, *i.e.*, teach a few special subjects as drawing, female handiwork, etc. Italy shows only 12 per cent. of teachers males, and Italy, Belgium, Sweden and France are the only

European countries which have less than 50 per cent. male teachers. The cost of education in Italy is proportionately small, though Norway and Sweden are still lower.

The need of male teachers is not so much for purposes of discipline, nor because of their superior teaching ability. We concede that women are especially adapted in many ways for teaching, and there is a place for them; but when boys reach the age of twelve, it is important that they begin to look at the world, into which they will soon enter, from a man's point of view, for much will depend on his training from twelve to fifteen years of age. The same thing is true of the home. Boys should not be left to the mother alone. The wisdom of both parents, but particularly the father, is essential for a boy's development. It is with men they must come in contact in the world of business, and they will be best prepared for that by association with men in school and at home. Who can estimate the influence of the male teacher who takes part in the boys' sports? or who can estimate the loss to those boys who have never had a male teacher to direct their sports? The teacher who will not take part in the boyish sports with his pupils is not worthy of the position. This is a realm entirely beyond the female teacher.

But we maintain that there is a distinct difference in the kind of mental training that a boy gets under a male teacher compared with that received under a female teacher. Women lay stress on details, often unimportant details; men look more to general principles. Women are more apt to work by rule, and judge entirely by immediate results; men leave more to reason, and are satisfied with the certainty of more remote success. It is needless to multiply these differences; they exist, and should be considered in our educational system.

The advocates of women teachers will still boast of their superior moral influence—they have not the vices of men. But they have not the same temptation, and the average boy feels that they are not in the same class with himself. A strong moral man will have twice the influence on the average boy. The best work of the mother or the female teacher will be to place before the boy an ideal worthy of emulation; but that ideal must be one of his own sex. If it does not exist, there is but a sorry outlook for the boy, and no feminine ideal can at all supply the lack. It is matter for congratulation that the average male teacher in Ontario sets as good an example as he does before the boys of this country.

We shall return now to Ladd's distinctions between male and female, and consider how the existence of these should determine the education of boys and girls from the beginning of the adolescent period.

Physical energy is greater in the male; before puberty it is as 3: 2, afterwards 9: 5, or even greater. If the proportion remained constant after puberty we might account for it by the different mode of life, but the increase in the energy of the male points to a natural distinction, concomitant with sexual development, and our education should aim at developing energy in the male more than in the female. There is not much in this to discuss which affects Public Schools, but if women are to take the same active part in business affairs as men, are to be as energetic and compete with them as the "women economists" insist is necessary, then they will do so at a great disadvantage in original energy, and if they succeed in time in developing an amount of energy equal to the male they will be very much less feminine than they are to-day. We may aid in maintaining the distinction which at present exists by encouraging boys in active sports, while girls should practise the lighter sports.

The next important distinction is in the nervous systems. The male has a heavier brain, but there is a difference in the convolutions. It is reasonable to assume that this is the foundation of the mental differences noted by Ladd and previously quoted. This is an important distinction; but in our schools we are trying to eliminate it. This is a mistake. It is contrary to natural law. When we find a tree bearing apples, we do our best to make it bear better apples; but in the mental field some maintain this must be reversed.

Dr. Ritchie, in an address before the Dominion Association in 1898, says: "Girls have inherited highly sensitive and emotional natures. . . . They are more docile, but have less mental honesty, originality and thoroughness. They are inferior in reasoning power and are less ready to suspend judgment. Hence, a woman's education is only satisfactory if through it she gains strength, mental balance and the power of initiative. She has to learn that instinct, invaluable in its own sphere, can never do the work of thought—who ever thought it could?—that to yield to prejudice is to be guilty of a criminal abnegation of the divine gift of reason." Now there is much truth in all this; but the trend of the argument is, woman is born sensitive, make her callous; woman is born emotional, make her rational.

Dr. Ritchie forgets that the necessity of reasoning is a sign of imperfection. The more nearly omniscient we are, the less we need to reason ; and there are some things which are intuitively apprehended without the aid of reason. If there are beings in the world who can thus apprehend truth, let us not destroy their power, leaving them with a less perfect instrument, or, mayhap, without the power at all. Perhaps man's slavish dependence on reason is not the sign of superiority of mental balance, but of inferior spiritual insight. If we carry out Dr. Ritchie's argument, we would say "Man is born rational, make him emotional ; he is born lacking in sensibility, make him supersensitive." Not so. Let him be educated along those lines to which he has by nature been adapted. The statement made at the beginning of this paper is reaffirmed : "Sexual distinctions are more highly differentiated in the higher orders of life, and this distinction should be not only maintained but further developed." This means that man should advance more rapidly along rational and analytic lines than woman does. The originality of man should be developed more. This does not mean that woman shall not advance absolutely in these respects, but relatively she should be out-distanced by man.

There is work enough in the world for both men and women, but their work should not be competitive. Each should supplement the other. In teaching, the lower grades should be taught by women, the upper by men. This would require about 45 or 50 per cent. male teachers. Women are in the teaching profession to stay, but there needs to be a modification in their number.

*THE PRESCRIBED COURSE OF STUDIES IN THE
TRAINING SCHOOLS.*

(Synopsis.)

J. DEARNESS, LONDON.

The three calendars—for the Model and Normal Schools, and for the Normal College, respectively—are constructed on the same plan *viz.*, an historical sketch, the school law and regulations relating to the particular school and a syllabus of studies. The general plan seems a good and satisfactory one, but on the eve of publication of a new edition, at least of the Normal School Calendar, it seems an opportunity and a duty to point out the means of making important improvements in the course of studies prescribed.

These calendars have real but different uses for the teachers of the institutions, the students, the outside examiners and the interested public, and each of these uses should be borne in mind by the revisers. The syllabus of lectures should be made less prescriptive and more suggestive. The scope of the examiner should be exactly prescribed. The courses in grammar in the Normal College Calendar, p. 16, and the courses in spelling and writing in the Normal and Model School Calendars were used by the speaker to show the faults and the application of the proposals for improvement. The courses in music and physical culture should be recast and a comprehensive course in nature-study substituted for the present one in agriculture and object lessons. The titles of up-to-date books of reference should be added to the list of authorized text-books.

A conference of Normal School masters should be held to revise the Normal School Calendar, and a committee from the Model School masters with the inspector should revise the calendar for the latter class of schools.

NATURE-STUDY.

J. DEARNESS, LONDON.

Nature-study, manual training, domestic economy, and agriculture are terms frequently on the lips of speakers on education in these days. However variously understood by the speakers and vaguely understood by the hearers, they all point to a real need, unprovided for in our present educational system, viz., the education of the observing and motor powers through the self-activity of the learner, by and through real things instead of symbols.

What is nature-study? Were each person present to write an answer to this question an examination of the results would doubtless reveal a diversity of opinion. I once used an opportunity of discovering the extent of such diversity among a body of teachers by supplying each with a slip of paper and requesting him to write what he regarded the chief value of a course in nature-study. Six answers written on the blackboard formed a basis of classification as follows:

To give children intelligent knowledge of the common things about them—13.

To lead children to appreciate and enjoy the beauties of nature—7.

To train the mind to discern the working of natural laws—3.

To prepare for agriculture and the advanced study of botany and zoology—7.

To lead the heart into sympathy with nature. (To make children humane, and to show the hand of God in all His works)—4.

To train the observation—60.

At first sight this summary suggests agreement among two-thirds of the answerers, but investigation proved that the word "observation" was variously understood. I should like to say "misunderstood," because a generally accepted test of trained observation was that a pupil without previous notice of the test could give a correct and complete list of objects and actions seen on the way to school or on a trip to town. Thus the acme of observation would be possessed by a mind as receptive and retentive of unrelated images as a kodak film. This common idea of an observing

mind implies the opposite of a reflective one. A class of four pupils in a rural school were once directed to write what they saw on their way to school. Three of them had long lists of observations. Tony had noticed only a lamb's head caught in a rail fence. He called someone to help him to lift the corner of the panel, thereby releasing the lamb. "Didn't you notice anything else?" "No," said Tony, "I was wondering nearly all the rest of the way how that lamb got its head in when it couldn't get it out again." "Well, did you think of the reason?" "I think," said the lad, "it must have put its head in sideways, and was trying to draw it out at the broad end and couldn't." A more probable solution was that the lamb had inserted its head at a place where the rails were farther apart; but whether Tony was right or wrong I prefer to rate him as the best observer of the four. Sensations and images are trifles compared with the trains of thought that they should excite.

If the term "observation" be enlarged to comprise: (1) sensing, ideating, attentively; (2) relating, comparing, discriminating, reasonably; (3) judging, concluding, cautiously; and (4) expressing by speech, or drawing, or modelling distinctly and truthfully, then I agree with those who say that to train the observation is the chief purpose of nature-study.

From this point of view the pedagogics of nature-study is clearly more concerned with *method* than with *subject matter*. On the occasion first referred to the teachers were asked to propose topics of lessons suitable for nature-study. One lesson proposed was upon the raising of water by a pump, a few were about animals, mostly insects, the great majority referred to plants. What's in a name? Had they been asked for a list of object-lessons—an older name than nature-study for the same thing—they would probably have mentioned salt, sugar, alum, leather, glass, chair, clock, etc. The topics proposed, however, suggested something of method as well as matter. The majority of the answers pointed to preparing pupils for a course in botany as that subject has been taught in the junior form of the High Schools—largely observing, naming and drawing plant forms.

It is unfortunate that teacher and pupils may be deceived by the name into supposing that occupation with leaves and other natural objects is nature-study. Every true nature-study lesson has to some extent a heuristic quality. The pupil should feel that he is on a voyage of discovery in his own boat. The repeated

taste of the satisfaction, nay the joy, that such kind of discoveries gives creates an appetite that makes it natural for a boy to exclaim "Do not help me; I wish to find it out for myself." Conscious of increasing skill with the continued use of his powers he will engage with pleasure, confidence and courage in investigations outside of the series taken up in the regular course by the class. The central purpose of nature-study is to awaken and cultivate the investigating spirit.

Most of the subjects taught in our schools have one special value and one or more of subordinate importance. History's main purpose is to make moral citizens; secondarily, it cultivates the imagination and reinforces the instruction in geography and language. Drawing is almost as indispensable as writing as a means of expressing thought; it is also valuable for esthetic training. Good pedagogics, while conservative of the subordinate values and correlations of a subject, never loses sight of the main purpose. The very variety and importance of the secondary values of nature-study have made it easy for the beginner to miss the chief one. Did time permit I could quote from educational journals to prove this contention. One writer, touching nature-study on the time-table, recommended it as a Friday afternoon exercise and for odd minutes at times when the children are tired with more serious studies on the ground that the "delightful change" revives the flagging interest and "rests the wearied attention." Nature-study, however, is not rightly appraised as recreation, even though it possess anti-fatigue value.

Another writer has taken stock of the vast amount of useful knowledge about common things that in a year can be imparted by a daily fifteen-minute lesson in nature-study. Doubtless useful and interesting knowledge is acquired in the nature-study lesson, but its proper aim is to create and excite the appetite for knowledge and to show how it may be gratified by self-effort rather than to satisfy or satiate it.

Again, a teacher has proudly pointed to the stock of attractive collections of natural objects made by the pupils as evidence of the work done in nature-study. Good collections have an educative value, but they do not prove that the school is doing good work in the subject under consideration.

In the report of the Committee of Fifteen and elsewhere the advantage to formal science in the secondary schools that would accrue from the proper kind of nature-studies in the elementary

schools has been strongly emphasized. The advantage could not easily be over-estimated; but the primary teacher who converts the nature instruction into a series of science lessons fails to give the best preparation for science in the High Schools. The heuristic, or as the President last night called it, the psychological, method should precede the logical method of the High Schools. "Geography," says Dr. W. T. Harris, "one of the most important of all branches, is a composite science, a conglomeration of several sciences united with several arts. Instead of this being a defect it is an advantage. The child has many interests but no great stock of accumulations in any one direction."

Some writers give the impression that reading about nature is nature-study. They strongly recommend the class study of such delightful books as those of Jane Andrews, Arabella Buckley, Richard Jeffries, John Burroughs, Seton Thompson, etc., and the memorizing of literary gems from the poets of nature's moods, phases and phenomena. Nature-study greatly enhances the pleasure one may derive from reading such excellent literature, but the value of the latter is literary, esthetic, emotional and subjective, and cannot serve as a substitute for the quite different objective quality of science.

Inspector Seath, in a recent valuable report, quotes an American school superintendent as follows: "Nature-study furnishes a most valuable means of training the child to observe carefully and describe exactly, of developing the power to see, to think about what is seen and to draw correct conclusions. In all the work on nature-study the aim should be" (I prefer to say subordinate aims should be) "to foster the child's love for out-of-door life, to lead him to see the wonders and beauties in nature and to rouse an abiding interest in and reverence for all God's creations, and so it may be made a means of cultivating the child's higher nature and training the feelings which constitute the basis of moral character. It should also be used as material for the drawing lessons; . . . literary gems . . . can be associated with the work at every step." A valid criticism that has been made against nature-study as taught by some teachers is that truth and science have suffered in their zeal to give the exercises moral and esthetic value, particularly by attributing teleological and benevolent motives to plants and animals. The first sentence of the quotation, however, well states the central aim. If that be clearly and steadily kept in view, the utilitarian, esthetic, moral and religious ones from the

very nature of the subject matter can hardly be disassociated. Wordsworth sings:

“ Therefore am I still
A lover of the meadows and the woods
And mountains. . . . Nature never did betray
The heart that loved her : 'tis her privilege
Thro' all the years of this our life to lead
From joy to joy. For she can so inform
The mind that is within us, so impress
With quietness and beauty and so feed
With lofty thoughts that neither evil tongues
Rash judgments . . . nor all
The dreary intercourse of daily life
Shall e'er prevail against us, or disturb
Our cheerful faith, that all which we behold
Is full of blessing.”

Nature-study, if properly taught, trains in the kind of reasoning we do most of in real life. It leads from judgment to judgment, subject to revision with enlarged observation and closer scrutiny of the steps in judging. The mind weighs the pros and cons and strikes a trial balance, a sort of judgment in suspension, to be tested by further experience. At the present time the farmer is debating, *e.g.*, what crop he shall sow in a particular field. He is watching the weather, forecasting the market, recalling conditions of appearance of insect and fungal foe, consulting with his neighbors; finally he will arrive at an answer whose correctness it may take months to determine. How unlike this is to the study of arithmetic, or grammar, or history. In Public School life nothing else than nature-study can give equally good practice in this kind of reasoning.

Again, it is generally accepted that a well-rounded course of studies comprises three large divisions: literature, science and mathematics, and that no two of them, singly or combined, can take the place of the third. It is not far from the truth to say that there is at present no science in the Public Schools of Ontario. Science subjects—physiology, geography and agriculture—are taught mainly as so much history, as the authoritative statement of text-book or teacher.

Professor Clifton Hodge says that nature-study is learning those things that are best worth knowing, to the end of doing those things that make life best worth living.

This happily-expressed definition seems to give more than its

due to knowledge as compared with discipline. Any phenomenon that appeals to the attentive sense of the child is legitimate subject matter for nature-study. Some of the fields of phenomena are these :

Common objects, such as salt, coal, etc.; the domestic animals ; birds, insects, reptiles, worms, flowers, garden vegetables, trees, weeds, grasses ; the children's own bodies ; phenology of plants, birds, insects, agricultural operations ; the sky by day and night—sun, moon, stars ; cloud, wind, rain, frost, temperature, weather-tables ; stream, rock, modifications of superficial earth-forms ; soil—cultivation of soil ; political geography of the neighborhood ; physical properties of matter, such as pressure, solubility, etc.; chemical composition of matter ; mechanics, as applied on the farm ; household and agricultural processes ; occupations of people in the neighborhood.

Each of most of these fields has facts not too obtruse for beginners and all of them present phenomena that will tax the leaving class to explain. It would be unwise to attempt, even if it were possible, to cover the whole range. The choice of matter will depend on a complex of circumstances. Of two lessons that seem equally opportune, interesting and practical, choose the one that will give the better discipline. As a rule, in the country school, lessons bearing on agriculture will have the preponderance of advantage. Avoid skimming, scrappy, unrelated instruction that sips here and tastes there, but lays up no honey. Serious, systematic, sustained effort should be directed by the teacher concurrently along a few well-chosen lines, supplemented by voluntary individual investigations in any or all other fields. For example, the class, as a class, may be held to a series of related lessons on (continued investigations of) air pressure, a pot of radish seeds, the moon, effects of weather on soil, while one pupil or a group may, in addition, but under the teacher's direction and encouragement, be observing the building of a bird's nest, another the hatching of a circle of insects' eggs, a third the habits of a toad, a fourth the grafting of trees and shrubs, a fifth the making of a tile-drain, and so on. Each child able to write and draw may be required to keep a nature-study book in which to record observations, inferences, etc., both of the class exercises and the voluntary ones, as well as neatly ruled tables of phenological and meteorological records.

The teacher's part is to bring child and subject together (not to collect material for the child, although it is well to have material

in reserve for those who, for excusable or inexcusable reasons, have not supplied themselves), to stimulate inquiry, to ask suggestive and directive questions, to relate and properly organize the knowledge acquired, to maintain attention and multiply provision for observation and experiment, to avoid telling what should be discovered, and to control the announcement of discoveries so that the quicker pupils will not deprive their slower fellows of the value and pleasure of completer effort, to inform himself as extensively as he can, by observation, reading and inquiry upon the subjects under investigation, that he may know how best to direct and to study the child and the pedagogics of the lesson.

Method is far more important than matter, although the latter is not to be chosen at random out of the superabundance. In the rural school these lessons should have a practical bearing on agriculture; indeed, there they may be called agriculture instead of nature-study. This is the right line along which to teach agriculture, physiology and much of geography in Public Schools. In this connection it is worth noting that the British Council of Education, less than six weeks ago, issued a pamphlet on the courses of "Object Lessons on Common Things" (another name for nature-study), for rural schools, supplementary to the curriculum on this subject published last April, containing these statements:

"The aim of this instruction is that children who live in the country should, when they leave school, find themselves in sympathy with their surroundings and be able to take an intelligent interest in the occupations open to those whose homes are in the country. It is not desirable to attempt a definite course of instruction in the principles of agriculture or to teach the art of farming. The aim of primary education being general, and not professional, it is as undesirable as it is impossible to attempt to provide a special form of training in Primary Schools."

With regard to equipment, the most essential things are a few magnifying lenses and a compound microscope. The latter will be constantly helpful, well-nigh indispensable, to the teacher in the preparation of part of his work, and frequently invaluable as a means of exciting a healthy wonder-interest in the minds of the children when dealing with common-place objects about which they are apt to suppose that they see or know all worth knowing. Other aids, such as sharp knives and one kit of manual training desk tools would frequently come in useful.

Of books the teacher cannot have too many, nor the children too

few. The former should have at least one good manual in each of the chief sciences, and he should know how to use it. This should be part of his academic training. The press is busy pouring out nature readers and nature-study books of all sorts. From these selection can be made of valuable helps. The pupils are better without books; if any are to be put in their hands they should contain merely series of suggestive interrogatories.

So much for aim, method and equipment. Is there anything else? Yes, the *sine qua non*; we yet lack the indispensable, the teachers.

Speaking for the county I know best, second-class teachers are not academically prepared to take up this important work. Indeed, except in physics and chemistry, they are hardly so well prepared as they were fifteen or twenty years ago. What is the reason? It is because their present academic course is shaped to take them to the gate of the college instead of to the teacher's desk. Fouillee, who cannot be charged with depreciating classics, in a work not long ago prescribed in the teachers' reading course, declared that Latin reduced to a linguistic indigestion of two or three years is more harmful than useful. I shall not use so strong language, but simply state that, if the time and energies now spent by intending Public School teachers upon the memorizing of declensions and vocabularies of other languages than English, were devoted to science, geography and history, they would enter the Model Schools and Normal Schools with richer stores of knowledge and wider culture. Not only should the science course be enlarged to embrace zoology, physiology, meteorology and more physiography, but its method should be changed. The ecology and bionomics of organisms should precede their anatomy and histology. What I would have added in this connection is rendered unnecessary by the recommendation of Inspector Seath in the report above referred to. I most earnestly hope that the curriculum for Public School teachers' certificates will be brought into a larger degree of harmony with the teachers' needs.

An enriched and extended course in geography and natural science in the High School is not enough. Heuristic method must be more seriously undertaken in the Model and Normal Schools. In no other subject on the programme of studies is method of so large importance.

In the present Model School Calendar not one of the sixteen courses prescribed deals directly with the phase of education we

have been considering. If it be said that a half-dozen lines of the calendar touches agriculture, I reply that they prescribe that the students must satisfy the principal that they have carefully *read* the first 115 pages of the authorized text-book.

Nature-study and manual-training have much in common, the former having the higher value to the Province as a whole, and can and should be taken up in urban as well as rural schools. I believe that the Minister of Education appreciates the importance of both, and will do more than merely approve individual effort.

The first effective and wide-reaching step will be to put biology, physiography and meteorology, as well as physics and chemistry, on the academic course for all intending Public School teachers. It will be less difficult, but equally necessary, to have elementary science adequately represented in the curricula of the training schools.

Following that, the teachers' institutes will be able to do much for those already engaged in teaching. In many localities it would be practicable for teachers to form clubs or reading circles for the study of science and scientific method of teaching. Sooner or later nature-study is bound to form an important part of our work as teachers. Let every patriotic teacher do his share to hasten its introduction along the right lines.



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*THE EVILS OF EXTREMES IN THE PROFESSIONAL
TRAINING OF TEACHERS.*

A. McINTOSH, TORONTO.

In dealing with this subject it is not intended to offer criticism of individuals or institutions, but to refer to a tendency more or less common in all teachers to give undue prominence to certain subjects or principles, or, it may be, to neglect that which should receive serious consideration. In no sense will this paper be an attack upon the legitimate work of the specialist.

A reference may be made to the causes which seem to lead to this tendency to go to extremes. Some of these are a desire to humbug people, a natural inclination on the part of the teacher to faddism, a dislike to certain subjects, no doubt produced by faulty training in the teacher, and perhaps greatest of all, what is called public opinion, which has only a few leaders, but a great many followers. It is often asserted that public opinion is a safe guide; but a little observation and reflection should convince anyone that it is more unstable, and therefore liable to go to greater extremes than the average individual. This is owing to the sympathy of numbers and to the desire on the part of individuals to be considered up-to-date or abreast of the times. A few instances of the effects of the fickleness of public opinion may be given.

There was a time within the memory of some of us, at least, when severity and harshness prevailed in the school-room. The rod of correction was shamefully abused. Neither judgment nor mercy was shown in its unrestricted application. Now it has been almost entirely discarded, and the tendency at present is to make everything as easy, pleasant and comfortable as possible for the pupils—to allow unrestricted liberty, which has, in many instances, degenerated into license. There is no doubt that liberty to do what is right should be allowed and encouraged in all cases; but with this it should cease. Insubordination and loafing should not under any circumstances be tolerated. The extreme of folly is reached in the matter of control when the stand is taken that the wickedness can always be loved out of even the incorrigible. The

indiscriminate use of the rod was unquestionably a very great evil; but the other extreme will undoubtedly bring about evils even more disastrous in their ultimate results. Waste of time, playfully fooling away precious moments, lack of respect for authority and bullying, are infinitely worse evils than those which follow a little undue strictness. As soon as public opinion protested against the misuse of the rod, over-zealous faddists seized the opportunity to appear on the crest of the wave of sentiment, and declared for its entire abolition. It may have been observed that the most ardent advocates of moral suasion as the final and only means of restraint, were mainly those who had never been in charge of a school at all, or who had been released from the trials of direct class management. Now, it must ever be remembered that the great danger of this moral suasion movement lies in the fact that most of what was said against the evils of punishment was true, but not all. The evil, it seems, could not be banished without going to the extreme, and the extreme was adopted. The time is coming, and it may not be far distant, when parents who are too lenient in the government of their children will find that their well-meant kindness has been abused, and that the encouragement which many who should know better have given parents, urging them to gloze over wayward tendencies in their children, has been worse than useless. It has prepared the way for wasting the lives of children that might have been reclaimed by more rational treatment. As opportunities increase, effort decreases. It should, therefore, ever be the teacher's aim to secure well directed and reasonable effort on the part of his pupils. One of the surest means of securing this seems to be found in discarding completely that sickly, sentimental humbug which would rob the teacher of his common-sense, and give him nothing of value in return.

Another instance of the evils of extremes is to be found in the nature of class work. At one time teachers contented themselves with assigning lessons to their pupils and afterwards simply hearing these lessons recited, the pupils being left to master unaided the difficulties as best they could. That system was discarded, and the very opposite practice substituted. It proceeded on the plan of making study easy and interesting. All difficulties were explained away, so that little was left for the pupil to do but listen and remember; and in many cases, especially where the teacher had only one grade, the memorizing of results was made still easier for the pupil by regular class drills, or "grinds." It is quite

probable that rural schools have been saved to a large extent from this evil by the lack of time and the multiplicity of classes. Either extreme is bad. The judicious teacher will always endeavor to assist pupils in mastering difficulties, but will not attempt to remove these difficulties entirely.

Closely allied to this practice of giving too much direct aid to pupils is the use made of "school helps," as they are sometimes called. These are placed in a pupil's hands, and, as a consequence, nearly all individual effort ceases. He directs his attention almost entirely to memorizing notes. School helps are valuable only in so far as they supply information that cannot be obtained by exercising reasonable diligence in the use of ordinary works of reference. Whenever they go beyond this limit they do harm by lessening effort. Much better results would be obtained if the dictionary and the encyclopædia were used more than they are at present, and special notes much less. It is to be feared that far too much time is spent, in literature for example, on notes and comments on the lesson, and too little on the text itself.

In seeking to avoid both of the extremes mentioned another device has been adopted. It is open to objections quite as strong, perhaps, as those urged against either simply hearing the lessons or freely telling all that is required. It consists in attempting to elicit everything by questioning. This process Barnett describes as "a great snare." He further says that, "We may add to a boy's stock of knowledge in three ways only—we can make him observe, we can make him infer, and we can tell him what we want him to know. What we cannot do is 'elicit' from him by dexterous questions knowledge which he did not possess before we set to work. The word 'elicit' is a kind of Mesopotamia for sanctity and potency with the over-formal teacher, and the procedure that it implies is no less wonderful, for, whereas it was used by Socrates generally in order to show his victims that they knew nothing, it is used in our schools by the imitators of a degenerate Socrates to show their pupils that they really know everything." Excessive questioning on the part of the teacher reverses the natural order of inquiry. The pupils should be encouraged to ask questions, for surely the learner is the one who is supposed to desire to know. If pupils are continually questioned, they will ultimately respond to no other stimulus; little or no originality will be developed in them; their constructive faculty will remain dead or paralysed. Besides, even the best questions contain the

key to the answer—what may not be said of the great majority of hastily-constructed questions? It is quite evident to every teacher that the natural tendency of this overstrained question method is to produce fragmentary answers. In order to avoid this obvious evil a device, known as the “complete sentence” answer, has been trailed after the Socratic method. The aim of this device is no doubt good in itself; but in practice it has proved a hindrance, rather than a help, to constructive work in framing answers. When the complete sentence is rigidly insisted upon the answering degenerates into a mere formal, slavish repetition of the form of the question.

Take another instance, that of examination. A few years ago the whole aim of the teacher seemed to be to prepare candidates for examinations. Everything tended in that direction, and the coveted prize was the obtaining of a certificate for having done something; even the Sabbath School was seized of this mania. Certificates or diplomas were eagerly sought after, and they could be obtained, not only for passing examinations, but for simply doing a little special reading, for keeping the farm, the lawn or the school premises in good order. In short, the examination fever ran its rapid course and soon died out. Now no one can be found willing to defend examinations. Nearly all seem inclined to discard them entirely. Some will even go so far as to declare that they never employed them at all, except under protest. Public opinion is easily swayed, and the current is running strong. The abuse of examinations is an undoubted evil; but their value in every system of education worthy of the name must be recognized. Without them there would be weakness and looseness all along the line of study. What is needed is not abolition of examinations, but a moderate and intelligent use made of them. The estimate of the teacher should count for much, but not for all, in determining the promotion lists. The teacher's estimate, taken in conjunction with a definite examination, is perhaps the surest and safest guide in making promotions; but to dispense entirely with examinations would seriously interfere with the whole teaching and classification of the school. While some teachers would do better without any examination test of their work, the great majority would, perhaps, degenerate soon after the removal of the stimulus.

Some years ago the primary classes were, to a great extent, neglected, in order to devote more time to the advanced pupils. Now, it would seem that the old order of things has been reversed. During

the earlier stages of school life, the pupils are less self-conscious and more ingenuous in their mental and moral development, and there is a more immediate connection between mental and bodily action than during the period of adolescence. As the child advances, he becomes a much more complex being, more difficult to study; his mind becomes much more reflective and intricate, and in dealing with him many difficulties will be met by the teacher, which do not present themselves during the first few years of school life. If child-study is useful and necessary on the part of the primary teacher, it should not be confined to observing only the young. There is still greater need for its more extended range of inquiry as the pupils become older.

The foregoing difficulties, and many others, will present themselves for solution in every training school, and they must be disposed of. It is quite evident that no uncertain sound should be given on all questions affecting a student's aims and ideals. They will go forth to their work in the weakest form if they are impressed with the idea that the professional training is intended to supply any kind of patent process of procedure with fixed methods. The course of study and practice-teaching should have the effect of broadening the students' views and of forming ideals which will serve to elevate their efforts above mediocrity. In no sense should it have the effect of making them satisfied either with their attainments or efforts. The duties of all the members of the staff are very important. It is their duty and privilege to express themselves definitely on all the varying tendencies in public opinion which affect the profession. They are in duty bound to preserve the balance, as far as possible, between tradition, on the one hand, and new methods on the other. Their influence will have a decidedly narrowing effect if they are the slaves of tradition, or if they are too easily affected by every new method propounded by over-zealous faddists. They should be progressive; but, on the other hand, they should be strong enough to examine all educational changes proposed, with the critical eye of an expert, and to disapprove of all such innovations as have merely the merit of novelty to recommend them. It is, perhaps, a safe rule to discard all theory that has no useful application, and all practice that has no easily-traced underlying theory, because the science of education is not exact, like logic. The main purpose of education is, clearly, to so influence pupils that they may have the will and the power to improve after the direction of the teacher has been removed.

It, no doubt, has been observed that in applying many principles the results are far from satisfactory. The young teacher is very apt to apply them in an extreme, literal way. Take, for example, the injunction to proceed from the known to the unknown. How often this precept has had its interpretation in a long, rambling introduction to a very short lesson. The principle may involve excellent advice, and it may be well known and glibly stated; but its useful application may be missed. Another direction often misused is one to which reference has already been made. It is, never tell a pupil what you can deduce from him by questioning. This is more frequently overstrained than most. A very common practice is to tell nothing, and to spend the whole time of the lesson in questioning, the pupils guessing at most of the answers. The student seems afraid to tell or explain for fear of disobeying a dogma which has been too literally interpreted. Literature furnishes one of the best subjects for questioning, but surely to add nothing to the ideas gleaned by questioning will leave much undone.

The value of black-board illustration is recognized by all teachers, and yet, if care and common-sense be not exercised in the use of the crayon, much time may be wasted. Minute details are often placed on the black-board in order that the lesson may be fully outlined by the facts laboriously mapped out as the lesson proceeds. No doubt it sounds well in theory to say that the black-board outline should furnish a complete abstract of the lesson, and, in some cases, it may be necessary to have this done; but it is quite a different thing to insist on applying it in every lesson. In many cases it hinders the process of teaching by making the progress of thought too slow for the average pupil.

Another practice that is often misused by being carried beyond its range of usefulness is the framing of definitions. They are often valuable, and even necessary in many cases; but in very many instances explanations are far more useful than fixed definitions. To sum up, a definition may have the charm of completeness about it, but it will often be found that the attention is too much engrossed with the formal statement to give necessary consideration to the meaning. Besides, the memorizing of definitions may be misleading: it may make a show of knowledge not at all real.

There is an extreme often reached in the manner of presenting facts to students. It is not an uncommon practice for a master to dictate considerable portions of his lecture. The endless writing of notes tends to close at the time anything like intelligent consideration

of what is being said. It no doubt gives employment to students and appears to increase interest, but the employment is largely a test of physical endurance and the interest is rather that of an amanuensis than that of the student of educational principles. It is quite probable that the short-hand writer who reports a lecture knows less of what is really said than the average listener. This is clearly owing to the fact that his attention is occupied mainly in the mere mechanical process of noting the language. A more rational method would be to require students to note down only new principles, or those not likely to be met with in the ordinary works on the subject. Elaborate note-writing may assist at examinations, but it has little educational value. The reproduction of notes supplied by a lecturer is one of the lowest aims which can actuate an honest candidate in going into the examination room. Much can and ought to be done by the examiner towards rooting out this evil, by so stating his questions as to require original constructive effort on the part of candidates. Independence of thought and naturalness of expression should be considered of more value in estimating a candidate's answers than the mere reproduction from memory of notes however good they may be.

In directing the practice-teaching of students much care and tact are required. No part of a student's duties is more important than his work in the class-room. From the nature of the test, he is not at all likely to treat it with indifference. It is, therefore, well for the critic to always take it for granted that an honest effort has been made by the student no matter how weak the lesson may appear. He should be encouraged to put forth natural effort and to do exactly what he believes to be right under the circumstances. In any well-organized practice school this will be found to secure, on the whole, a higher place than any plan of affectation, however cunningly devised. The most delicate and responsible duty to be performed in connection with practice-teaching is the criticism. In order to do this properly, the whole lesson should be observed, not a mere part of it, otherwise the lesson cannot be properly discussed. While it may be unwise to adopt a fixed standard of criticism, it is well to bear in mind that encouragement and advice are essential elements. Encouragement should be the key-note of criticism; without it nearly all of value is lost. No critic teacher should constitute himself an arbitrary judge of a student's merits after observing merely one or two lessons. He is not employed for any such purpose; it is his duty to give assistance and counsel, and to avoid

either carping criticism or sweeping denunciation. When a lesson is given, involving a line of treatment quite different from the ordinary method, it should receive the closest observation and the most considerate discussion. It is to be feared that students, in their practice-teaching, have been placed in a totally false position, partly by the traditions of the past and partly by the style of criticism adopted. They have considered themselves as being under an examination every time they have been called upon to take charge of a class. There is no valid reason why this state of things should continue. It should not be considered any more of an examination than attendance at a lesson in a Collegiate Institute class or a lecture at the University. Therefore, in dealing with the criticism, there should not be even a hint about marking.

In conclusion, it may be stated that, in referring to principles and practices, the intention has been to condemn their abuse, not their legitimate use.

“ Avoid extremes ; and shun the fault of such,
Who still are pleas'd too little or too much.”

INSPECTORS' DEPARTMENT.

PUBLIC SCHOOL LIBRARIES.

J. S. DEACON, MILTON.

1. *Need of Public School Libraries.*—There is probably no greater need in our Public Schools to-day, nor any feature of their equipment that has developed more slowly, than that of Public School Libraries. A few have been established by trustees, and others by the enterprise of teachers; but it is doubtful if 5 per cent. of our Public Schools have a library that is of any service. The High Schools have done better; many of them are provided with an excellent reference library. One reason for this was the necessity for good equipment in order to keep up the record of the school at the annual examinations, and thus to attract students from distant localities. Another was the grant allowed by the Education Department for library, apparatus, etc.; and finally that High School trustees received their appointment from the Councils, and are always more liberal than Public School trustees, who get their position by election, too often upon the platform of economy. If a part of the grant to Public Schools were made dependent upon the value of their library, it would help materially in securing the establishment and proper maintenance of one in each school section. The public libraries of Ontario have done much to stimulate the intellectual improvement of the masses in cities, towns and villages. They have not accomplished for the mental and moral training of pupils in the schools within their reach all that could be desired or expected. The books are selected for all classes of readers, and too often without sufficient care and judgment. Children and youth are not competent to choose what is best for them; they read too much fiction, and that not of the best quality. They read voraciously and become mental dyspeptics. In rural schools, and where the Public Library is not free, many children of poor parentage are

mentally starved. Public School libraries would change all this. They are urgently needed in every rural school. At least, Mr. Millar, Deputy Minister of Education, in his excellent work on "Books: A Guide to Good Reading," says: "Trustees of rural schools, as well as those of urban schools, should take advantage of the law, which gives them power to establish school libraries. The arguments in favor of free schools apply to the question of free school libraries. The choice and use of books should come under the province of the school. To the school the child should, in a large measure, be accountable for what he reads, and how he reads. From the school he should get the advice, the inspiration and the taste, which will make him a wise and careful reader."

The Minister of Education, in his report for 1900, says: "An important function of the school is to train the reading habits of the pupils. It should never be forgotten that the boy or girl who leaves the school with a taste for good reading has received the most important part of an education." Quoting from the New York State Superintendent, the Minister says: "Each rural school should have a library of from twenty-five to a hundred volumes, which should include wholesome and interesting books for the pupils of all the grades." A librarian of Denver, Col., says: "We have found that a collection of fifty books in a room, chosen with reference to the age and ability of the pupils in that room, is the most satisfactory means of forming a taste for good literature." Baldwin says: "It is an education to know how to read and what to read. The school does its best work when it develops a taste for the best literature and fosters the reading habit. A choice school library, wisely used, doubles the efficiency of the school."

Fitch says: "Until a good library is attached as a matter of course to every one of our elementary schools, a great opportunity of refining the taste and enlarging the knowledge of the young will continue to be wasted. It is the main business of a primary school, and a chief part of the business of every school, to awaken a love of reading and to give children pleasant associations with the thought of books."

2. *A Retrospect.*—The value of libraries was recognized at an early day by the educational authorities of Upper Canada and the neighboring States. In 1835 the legislature of New York passed a law permitting trustees to levy taxes for the support of libraries. In 1838 a grant of \$55,000 per annum was made for this purpose. In 1842, Massachusetts granted a premium of \$15 to each

district that raised an equal sum by taxation. Several States passed similar laws, while others established township libraries, which, however, have not proven satisfactory.

Beginning with 1853, Dr. Ryerson, Chief Superintendent, apportioned 100 per cent. upon all sums raised from local sources by municipal councils and school corporations for the establishment or increase of public libraries in Upper Canada. In his report for 1856, it is stated that 155,726 volumes had been sent out to free public libraries. These were distributed among 289 libraries, which were sub-divided into 1,000 sectional libraries. In this year every school section in the townships of Hay, Stephen and Usborne had a well-selected library furnished by the Township Councils, and changed from section to section annually by the librarians, who reported on the condition and due return of the books. Probably there were many other townships equally favored. In 1871, the depository was abolished and the liberal offer of 100 per cent. withdrawn, so far as township or school section libraries were concerned.

3. *Selection, etc., Responsible for Failure.*—In the Chief Superintendent's reports, 1856-71, frequent reference is made by the local superintendents to the fact that the school library is not much used. The Chief Superintendent says: "The local authorities were anxious to provide a series of standard works on different subjects, and, in doing so, they had little left to purchase more attractive and popular reading for young people. In this way, in a few cases, the libraries were rendered less useful and attractive than they would have been had a more varied and popular selection of books been made."

In the County of Halton we have about a dozen of the old libraries left and two new ones. I wrote to the teachers for catalogues of two of the old ones. One teacher writes, in sending his list of sixty-six books: "Nearly all of these are very deep reading, and, consequently, of little use to school children or to people of moderate education." The other sends a list of twenty-seven, and writes: "I don't think it would matter much if I sent you the books as well as the list, for they are not of much use." Not more than 5 per cent. of these books would be read by one teacher in ten. Besides, being very dry and unattractive in matter and style, they are chiefly small volumes in very small type. As a matter of fact, there are few sections so fortunate as to have citizens whose acquaintance with books is sufficiently wide and accurate to enable them to select wisely for the school library without aid from professional readers.

4. *Proper Selection and Use.*—The reading of most people lies in the direction of their tastes or occupations, but the partiality of one, two or twenty must give way to the judgment of the mass of cultured people. Mr. Millar has published a good list for the several grades of Public and High Schools in his "Guide to Good Reading." A representative committee, appointed by the Minister of Education and acting under the direction of the Education Department, would probably modify it and secure a list for each grade that would meet with general approval. This list should be divided not only into classes suitable for the grades, but these again should be divided into sections, placing the most valuable and most important or necessary books in section *a*, the next in value in section *b*, and so on say for five sections in each class or grade. Then a School Board could make a beginning by the purchase of section *a* in each grade of their school, or even of a part of the grades, and build up their library each year, or oftener, section by section. On the other hand, this subdivision into sections would not prevent the purchase of the complete library by any Board of Trustees, and the classification would be an excellent guide to the young or inexperienced teacher.

The value of a school library will depend upon the character of the books of which it is composed, and not less upon the uses to which it is applied. The teacher should lead the interest to the best books by reading the best extracts therefrom, assigning a few pages for home reading, and by discussing in class the sections that each found most enjoyable or most interesting. Many a child, and adult too, has lived for years in blissful ignorance of the hidden treasures on the book shelves near them, when a timely reference to the same by a teacher or friend would have aroused their curiosity or interest to read for themselves.

5. *What the Library Should Contain.*—A good foundation for a library would be a standard dictionary, gazetteer and encyclopedia. A large collection of books is not necessary, but the books should be instructive and interesting to children, so that through their perusal they may not only obtain useful information, but may acquire a taste for reading; by this means an antidote may be provided for the baneful influence of sensational literature which is liable to corrupt the minds and morals of the young. Books of information should have an important place in the library; also those which are masterpieces of thought and imagination. Nothing temporary, trashy or demoralizing should be admitted. Such works

sometimes gain admission to the Public Library, but we must bar their entrance to the school library. Standard works of fiction, may properly form a small part of the library. Historical fiction biography, books of travel, books of science, written in an easy and popular form, and the best poetical works, should all fill an important place.

6. *How to Secure It.*—Trustees have the power to levy taxes for the purchase of a school library, but they seldom exercise it. Many are loth to purchase even a dictionary for the school, and very few purchase an encyclopedia. A cultured and enterprising teacher, if he should remain long enough in the section, can sometimes exercise sufficient influence with trustees or people to found a school library by taxation, private subscription, or a school concert. If the Minister of Education will come to our assistance by a supplementary allowance of an amount equal to that raised by local effort, it will be much easier to induce School Boards to make a small expenditure yearly to establish and maintain in proper condition a good school library in every department under their charge.

THE DEFECTS OF THE PRACTICAL SPELLER.

J. E. TOM, I.P.S., GODERICH.

A large percentage of the words used in after life by our pupils is not found in the school readers. This fact makes it necessary to use a Spelling Book containing the familiar words which are not found in the Readers. The Minister of Education is to be congratulated for authorizing a speller for use in the Public Schools of Ontario. The "Practical Speller" contains some excellent lists of words. Part I. is considered the best collection found in any spelling book. Those using the "Practical Speller" believe that the book may be improved in several respects. The defects may seem unimportant to those not actually engaged in teaching, but to the teachers using the book these defects are serious. If the following improvements were made it would cause the saving of much valuable time to both teachers and pupils :

1. In all words of two or more syllables the accented syllable should be indicated in some way. I consider this the most serious defect in the book. In the rural schools the teacher has not the time to drill the pupils on the pronunciation of the words before they are learned, and many of the words are not correctly pronounced by the pupils and even by some of the teachers. In the spelling book of 1868 the pronunciation of all the words is indicated.

2. In Part II. of the "Practical Speller" the arrangement of the words is bad. All words of the same form should be placed together and should be separated from words of a different form. The word *shriek* should be in list 13, and not in list 8 between *peak* and *antique*. *Culpable* should be placed with the other words in *-able* and not in the list ending in *-ible*. These are examples of the want of method in the arranging of the words in Part II.

3. Part III. should be the same as Part III. of the 1868 Spelling Book. Teachers and parents complain of the omission of the verbal distinctions, synonyms, etc., which should precede the exercises in Part III. of the "Practical Speller."

4. Part IV. and V. should not be required of pupils until after they have passed the High School entrance examination. The words in the Fourth Reader and Parts I., II., III., of the Speller should be the course in spelling for the High School entrance examination. The remainder of the book may be taken by fifth class and High School pupils.

REMARKS BY PRINCIPAL GRANT.

Principal Grant's remarks at the meeting of inspectors on Thursday afternoon were based on the following extracts from an address by Dr. John Watson, Professor of Moral Philosophy in the Queen's University, Kingston, pages 21, 22 and 23. The first extract is from a letter by G. W. Mitchell, Esq., Principal Cobourg Collegiate Institute, to Dr. Watson.

The first thing that is absolutely necessary is the abolition of the *Entrance Examination* in its present form. I have tried an experiment for a year. A little daughter of one of the citizens had been at a private school. She is not strong and is of average ability. The question was whether the child could stand the multiplicity of lessons she would have to take at the Public School. I advised the parents to send the girl for the forenoon only, and take whatever they taught her during that time. I also stipulated that I should be allowed to teach her Latin from 7 to 7.15 every evening. They agreed. The girl already knows as much Latin as my pupils who have been two years in the Institute, and of course knows more English grammar than most of them in her class at school. I want that little girl in the Institute now, and I cannot get her there, forsooth, for two years yet, because she has not ground up the customary history, geography, physiology, etc. I still keep up the Latin lessons, though it is not convenient to give them so frequently.

Professor Watson, in summing up the discussion, pointed out the remarkable unanimity of the meeting. All agreed (1) that the present optional system in the High Schools was a mistake; (2) that the subjects taught in the Public Schools were too many and the method of teaching them mechanical. It was significant that an eminent mathematician like Professor Martin condemned the style of teaching arithmetic.

Though no resolutions were put from the chair at the meeting, there was general agreement that Latin, Greek, French and German should be compulsory for junior matriculation, and that to this end the following steps should be taken at once:

1. The adoption throughout the Province of a well-considered scheme of Christmas promotions.

2. The reform of the text-books, especially those used in the Public Schools.

3. The radical simplification of the history, grammar, geography and arithmetic of the Public Schools.

4. The granting to local boards permission to introduce into the highest form of the Public Schools either French or German, or both.

5. The abolition of three-fourths of the prose and grammar in the Greek, Latin, French and German of the High Schools and Institutes.

6. The reconstruction of the requirements for Junior and Senior Matriculation.

*WHY DO COUNTY INSPECTORS NOT RECEIVE THE SAME
REMUNERATION FOR THEIR SERVICES AS OTHER
COUNTY OFFICIALS?*

WM. JOHNSTON, M.A., LL.B., ATHENS, ONT.

When we consider the great responsibility resting upon the County Inspector, and the high standard of his qualifications, it is difficult to understand why he does not receive a salary equal at least to that paid to any other county official. Perhaps it is because his work is underestimated, or it may be that he has never made a strenuous effort to increase his salary.

He has received the same wages for about thirty years and yet little or no effort has been made to improve his position financially. During the last thirty years, the wages of nearly every other class of workers has increased, but the Public School inspector's remuneration remains unchanged. The cost of living has also increased, but no provision for that increase has been made in favor of the inspector of schools.

The method of fixing the county inspector's salary is objectionable. The law gives him \$10 per school and reasonable (or unreasonable) travelling expenses; while the maximum number of schools under the law is one hundred and twenty. This gives him a maximum salary of \$1,200 and travelling expenses, which may be placed at \$200, as an average. Thus, in contemplation of the school law, the county inspector should not receive more than \$1,400 a year. That this salary is inadequate is evident. It is true that a few county inspectors receive more than \$1,400 a year, but many receive much less.

It seems very unreasonable that some inspectors should receive more than \$2,000 a year, and that others should receive only half that amount. This is surely a great weakness in the application of the school law, and one that demands the attention of the Legislature. Equalization of county inspectors' salaries demands the attention of the legislators of Ontario. But this is a subject so far removed from poetry or fiction, history or philosophy, that any attempt to write a paper of

average length would necessarily lead to the ridiculous; and, therefore, I will finish by suggesting two remedies, either of which would, in my opinion, remove the objection to the existing basis of payment of county inspectors' salaries.

(1) That the appointment of county inspectors be made by the Minister of Education (the Government); that each inspector have the inspection of say one hundred and twenty schools, and that the salary be \$10 per school and actual travelling expenses. If this change cannot be effected in consequence of the opposition to "centralization" of appointments, then I would recommend (2) that the salary of a county inspector be \$12.00 per school for the first one hundred schools, and \$6.00 per school for any schools over one hundred, and that the law relating to travelling expenses remain unchanged.

TRUSTEES' DEPARTMENT.

TEACHING OF LANGUAGES IN PUBLIC SCHOOLS.

J. B. DOW, WHITBY, ONT.

The popular outcry against classical instruction has been making itself felt during recent years. The battle between the radical or utilitarian school of educationists and the culture or humanitarian school, has assumed an acute stage. The persistent efforts of the opponents of classical studies have succeeded in seriously lessening the importance of these studies, so that much less prominence is now given them in our High Schools than formerly. Determined efforts to further lessen their importance are now going on.

In dealing with the above subject it is necessary, in the first place, to consider

THE VALUE OF LANGUAGE STUDY.

Those who have no knowledge of language are not entitled to express an intelligent opinion as to their value; and just here it may well be pointed out that very few eminent scholars are to be found who do not assign a high, if not the very highest, place to languages as an element in a liberal education. With very few exceptions, the outcry against classical studies comes from those who have no knowledge whatever of those studies. Lord Rosebery, Mr. Chamberlain and some other noted men, have lately taken strong ground with the utilitarians; but it should be remembered that they were speaking from the political, rather than from the educational standpoint. The question of the industrial and commercial supremacy of Britain was the subject which led them to express an opinion on the matter. On the other hand, Lord Salisbury has very recently

emphasized the exceptional value of the study of French as a means of enabling us to hold our own in the race for wealth.

On examination it will be found that the weight of intelligent opinion is that the study of languages is

AN ESSENTIAL ELEMENT IN A LIBERAL EDUCATION.

In discussing this matter, we fortunately have an abundance of authority from the most eminent sources. President Loudon, of Toronto University, in his last convocation address, an address which has provoked so much useful discussion, says that a liberal education "implies a knowledge of one's own language and literature, and of two or three foreign languages and literatures, a knowledge of mathematics, history, and at least some acquaintance with physical or natural science."

Dr. Thomas Arnold, of Rugby, maintained that classical studies should be the basis of intellectual teaching. "The study of language," he said, "seems to me as if it was given for the very purposes of forming the human mind anew, and the Greek and Latin languages, in themselves so perfect, and at the same time freed from the insuperable difficulty which must attend any attempt to teach boys philology through the medium of their own spoken language, seem the very instruments by which this is to be effected."

Professor Max Muller says that while the importance of classical studies was exaggerated in his time, he "does not see that anything has yet been found to take their place as an element in a liberal education."

Professor Watson, of Queen's University, in a most important and admirable address, delivered recently in Toronto, is reported in the *Toronto Globe*, as follows: "Professor Watson backed his contention in favor of a rigorous teaching of all four languages (Greek, Latin, French and German) by the experience of Rugby School in England and of German schools, which showed that, without exception, where classes of boys studied side by side, one taking classics, the other only moderns, the boys trained in the classics invariably beat the others on their own ground and in a canter. They beat them by virtue of the power the more rigorous work gave them."

On the occasion of Professor Watson's address, Principal Caven declared his entire accord with the former's views, who, he said, "had struck a fine note; he deplored the materialized view of edu-

cation." Professor Hume also concurred in Professor Watson's views. Dr. Parkin, of U. C. C., is reported as saying: "Upon the subject of Greek, he was emphatically in agreement with Professor Watson, stating, he time and again, and invariably, had seen boys trained in classics beat, on their own ground, other boys trained in less rigorous subjects." President Loudon further states: "With regard to the importance of French and German to the technical student, Principal Galbraith tells me that had he to choose between a knowledge of French and German, on the one hand, and chemistry and physics on the other, as a preparation for entering a higher technical course, he would unhesitatingly decide in favor of the languages." In teaching English composition, what better means can be suggested than the translation from classical authors? The acquisition of taste in the choice of language, elegance of expression, an appreciation of shades of meaning, are all involved in such work.

We are frequently told by the opponents of classical studies that we have models of style and composition amongst our own English authors, and that the time of students would be better spent in critical study of these, rather than in the study of classics. That does not meet the question at all. It would be just as wise for the intending student of art to ignore all study of the masterpieces of Greece and Italy as for one intending to take up literary, scientific, or philosophic work to omit the study of classical literature or of German. There is a principle of evolution and development in literature, in thought and in knowledge, as well as in material things, which should and must be taken into account in considering methods of education. Had there been no Greek or Roman poets, dramatists, philosophers or historians we should scarcely have had our Shakespeare, Milton, Tennyson, or those eminent philosophers and historians of whom we are so justly proud. We would doubtless have had our Burns, but he was one of those exceptional creations for which it is difficult to account. In his case we must accept Wordsworth's view:

" And ask of nature from what cause
And by what rules
She taught her Burns to win applause
That shames the Schools."

We must possess ourselves of the accumulated treasures of thought and learning of the past in order to justify our title to be

"heirs of all the ages" in the educational sense.

The next point to be considered is

WHEN SHOULD THE STUDY OF LANGUAGE BE BEGUN?

It is useless to look for the production of real scholars either in classics or moderns under the present arrangement of studies in Ontario. President Loudon puts the case well. He says, "Now language study is a matter in which time is a very essential element; but the boy's time is limited; he is getting up in years and must be rapidly crammed for matriculation. Moreover, the best period for acquiring the elements of foreign languages has already passed by while the boy was striving in the Public School to learn the impossible. He arrives at the University at the average age of between nineteen and twenty years with his education relatively as much out of joint as it was on his entrance to the High School. At the University his main effort is spent in striving to remedy the defects of his early language training and he finally graduates some three or four years later than is the case in Germany, with a much less thorough and permanent knowledge of his foreign languages."

President Loudon further says, "Language study is unduly deferred with us. The postponement of language study in our system is evidently due to the fact that the High School course begins where the Public School ends and liberal education becomes the victim of what looks like a very symmetrical and plausible course upon paper. There is practically no means in our system by which the boy may begin his languages at an advantageous age, and, moreover, as the standard of the Public School rises, the evil becomes intensified through still further postponement. . . . So long as it is impossible for the boy to begin his languages until he has reached the standard now required for High School entrance, just so long will he be terribly hampered and delayed in the attainment of a liberal education."

The necessity of making provision in our system whereby pupils may begin these studies at an earlier age than is now possible, must be admitted, and this leads to a consideration of

WHERE SHOULD LANGUAGE STUDY BEGIN?

President Loudon evidently would make earlier entry into the High Schools possible by abolishing the entrance examination,

thereby enabling pupils to enter upon the study of languages at a desirable age in the High Schools. Professor Watson suggests "That during the three years prior to the age of twelve the boy might be given his first training in French and German. The utilitarian consideration was not to be despised, that such a knowledge of French would be of peculiar value in Canada, owing to the existence of a large French population. Thus he would have the Public Schools teach three years of French along with elementary mathematics and science."

Caution is necessary before deciding to make any change in our system which might tend to diminish the importance of our Public Schools or the importance of the work to be done in them. The abolition of the entrance examination at this time would create confusion in the High Schools as well as lessen the importance of the Public School work. No doubt there is room for more elasticity in the matter of entrance to High Schools, and there is room for revision of the studies leading up to entrance and the standards for examination; some test of qualification is required, and to abolish the entrance examination would put matters seriously out of joint, and it is unwise to deal with the system in any "patchwork" way. It should be dealt with, if at all, from a comprehensive point of view, taking in the whole system. The better plan of making provision for the earlier beginning of the study of languages appears to be to place our public schools in such a state of efficiency that such study may be begun there. In order to attain this object, teachers possessing the necessary qualifications must first be provided. Professor Watson in suggesting that three years' study of languages should be undertaken in the Public Schools, alludes to the improvement in the status of teachers which such a plan of education as he has outlined would entail. The excellent results produced by the system of Parish Schools in Scotland, founded by John Knox, are unquestionably attributable to the standing of the teachers in charge of those schools, as well as to a judicious selection of studies adapted to the wants and abilities of the scholars. The majority of the teachers in the Parish Schools were university men and all were (and under the present system are) qualified to bring pupils up to the standard of matriculation into the university. The whole secret of the successful results produced by these schools lies in this one fact. Therefore, let our aim be to place our Public Schools in the hands of teachers who possess the acquirements required to enable them to give instruction in the study of

languages up to a given standard. Of course, this cannot be done at once, but it can be aimed at and can be accomplished in time, and the sooner the better.

Mr. Millar, Deputy Minister of Education, in his recent pamphlet on "Education for the Twentieth Century," suggests the solution of the whole question, and the only possible solution of it, namely, "Higher qualifications for teachers and better remuneration for their services should be the educational watchword of the twentieth century."

*SYNOPSIS OF AN ADDRESS GIVEN BY JOHN MILLAR, B.A.,
DEPUTY MINISTER OF EDUCATION.*

Mr. Millar explained, at the outset, that he appeared for the Minister of Education, who was detained by his duties at the Legislature. He went on to state that he would devote some attention to things which he thought should be carried out in the educational system of the country. These statements, he carefully explained, were personal, not official. After some remarks upon the importance of the Ontario Educational Association, Mr. Millar went on to enunciate the planks of his platform. First, he took up the Public Schools.

THE PUBLIC SCHOOLS.

(1) There should, he thought, be a better mode of distributing the Legislative grant. There was no more antiquated system under the sun than that at present, and from time immemorial, in vogue in Ontario. It was solely based upon the average attendance, and Mr. Millar gave examples to show how this system failed to exert any influence in the direction of encouraging trustees to improve their schools by securing teachers of higher qualifications.

(2) Some system of official [recognition of the higher standing of certain teachers should be afforded. At present a third-class teacher who had not had a month's experience was on a legal equality with a first-class teacher of wide experience. Legally, a third-class teacher could be appointed principal of any Public School in Toronto. The High Schools were better off, as shown by the regulations governing appointments to the position of principal, and by the limitation of certain positions to specialists. This lack of recognition exercised a very depressing effect upon the Public School teachers.

(3) Rural schools needed some mode of equalizing the taxation. The section of the Public School Act at present prescribing the grants to be made by the township to each school within it benefited weak schools in rich townships; in townships where all the schools were poor it did no good. To remedy this was difficult, Mr. Millar admitted. If they could levy the grant over all the

townships of the Province, and then apportion the sum, an improvement would be effected, but no machinery existed for this. No Government and no political party in Ontario had ever thought it prudent to favor a system of direct taxation for educational purposes. Whatever politicians might say, Mr. Millar declared, his judgment was that it was one of the greatest defects of the British North America Act that it included no express provision for direct taxation should any Province desire to resort to it.

(4) The consolidation of rural Public School sections would secure graded schools for rural districts, would secure a measure of equalization of taxation, and had been successful wherever tried in the United States.

(5) Something should be done to establish rural school libraries. Dr. Ryerson had tried to initiate this, but had found the machinery lacking. Now the machinery existed. This was the most pressing need of the moment.

(6) A system of free text-books should be established.

(7) Something should be done to lessen the amount of home work given in many graded schools. There was too great a disposition to crowd children, whereas the children should be made as happy as possible in school.

THE HIGH SCHOOLS.

Secondly, as to High Schools. Here Mr. Millar's platform was as follows:

(1) Free High Schools. It was a lamentable fact that, deny it as people might, the High Schools were now practically class schools. How could a mechanic or clerk getting \$400 or \$500 a year send a number of children to High School at a cost of \$20 or \$30 a year each? In practically all American states, in the north and east at all events, the High Schools were free. In Massachusetts a town which provided no High School must defray the expenses of pupils who attended a High School in a neighboring town, and a boy or girl could matriculate into, say, Harvard without fees and with free text-books. Mr. Millar argued strongly against the English system of class secondary schools.

(2) Less specialization in High Schools.

(3) A fixed course for the Junior Leaving standard, with no options whatever. They should settle the subjects which every teacher should know, and should allow no options. It was not a

question of what was in the interests of the university, it was a question of what was in the interests of the Public Schools. He deplored the temptation which beset masters to concentrate their attention upon subjects which would bring them eventual honor, thus giving the most attention to the few, the least attention to the many.

(4) There should be only one examination for the junior leaving.

(5) They should require every assistant master to be a university graduate.

(6) Technical Schools and manual training should be provided.

UNIVERSITY NEEDS.

Thirdly, the University. Upon this Mr. Millar spoke briefly, urging that the Provincial University should be well supported by the Legislature. He gave figures as to the sums given to American state universities, as follows: Iowa, \$148,377; Missouri, \$176,921; Ohio, \$277,543; Nebraska, \$287,000; Illinois, \$379,000; Minnesota, \$396,177; Wisconsin, \$426,663; Michigan, \$533,524. In Michigan, within the last thirty years, between \$3,000,000 and \$4,000,000 has been given to the State University, raised by direct taxation. A wrong doctrine has been promulgated in the Province: that the Public Schools alone deserve public support. The way out would be to make the High Schools free, for ratepayers whose children were debarred by the expense from attendance on High Schools would scarcely take kindly to being taxed for the University. Mr. Millar concluded with an appeal for a stronger public support of education.

VOLUNTARY SCHOOLS.

JAMES H. BURRITT, B.A., PEMBROKE.

I have been asked to lead in the discussion of a paper on "Voluntary Schools," read before this Department last year by Mr. L. H. Baldwin. I notice by the agenda paper, only half an hour is allowed for the disposal of this topic by all of those taking part. I will, therefore, be as brief as possible, consistent with the importance of the subject, and can only in a general way deal with the main features of the paper as they appear to me.

Any person reading the paper carefully is forced to the conclusion that the crux of it is to get State aid for denominational schools, as will be seen by referring to pages 31 and 32 of the Proceedings of this Department for 1900. The task taken by the writer of the paper to justify the granting of State aid, was a very difficult one, nor do I think he has succeeded.

1. It was never claimed for the Public School that it gave a "liberal" education, in the sense given to the word in the paper referred to on page 28, where he says, in speaking of our Public School system: "It is impossible under such mechanical conditions to attempt to provide a liberal education," and then proceeds to state that by aid to Voluntary Schools, where "classical, scientific, commercial, mechanical, religious or other instruction may be imparted," the desired end would be attained. These are all branches of learning, excepting, perhaps, religious instruction, beyond the Public School age, as a rule, and not intended to be embraced in the Public School system, but left for the High Schools or Technical Schools. The education aimed at by the State is to lay the foundation in the child, so that when it reaches maturity it may be self-supporting, not a public burden; shall be taught to be able to vote intelligently, not to endanger the Province by ignorance; to be trained to a knowledge of the fundamental principles of right and wrong, so that if he violates his special duties, he cannot say he knew no better. It is not essential that the school should do the work of the nursery, nor of the Church, nor of the Sunday School, and any money taken from the

ratepayer generally for such purpose, is presuming to enter beyond its legitimate domain, and therefore oppressive.

2. The parent is not "wholly ignored in the management of the Public Schools" as stated. The parent has the vote; that vote controls the *personnel* of the Board. The "worthless" or "vicious" voter is not "all-powerful in the selection of the managers," as asserted. So far as my experience goes (over eighteen years), indeed, the worthless and vicious don't interfere at all, as a rule, and are conspicuous by their absence at the elections to School Boards in the part of the Province where I come from; but if it were true that the parent is ignored, how much more so would be the ratepayer, who sends his children to the Public School, ignored by the management of the Voluntary School, notwithstanding his money has gone towards the maintenance of such school; he is, in effect, paying to two schools, one he believes in and one he doesn't, and in neither of which he has any voice—pretty hard lines on such a parent.

As I said at the opening, State aid to Denominational Schools is what is aimed at. On page 31 you will find as follows: "The desire to add effective religious instruction to the curriculum of the Common School will induce members of religious bodies," etc. He has warmed to his work, and the "classical, scientific, commercial and mechanical" part has been lost sight of. Again, on page 32 is the following: "Should the parents sending their children to the Voluntary School desire to *supplement* the work of a Common School with any *religious instruction*, surely it is unreasonable for the State arbitrarily to deprive them of the right to be recognized as a part of the Public School system." Classics, mechanics, etc., are again given the go-by in this couplet. Arbitrarily, not a bit of it. The national system is there for them, with a complete curriculum within the functions of the State, and the system that these separatists should use. Let us reason awhile on this branch, from the broad, just, equitable standpoint of national rights and citizenship under which our Public School system is, or is supposed to, or ought to be based. Suppose, for instance, I am a Methodist, living in a community where my people are too poor to have a Voluntary School, and I have to send my children to the Public School. The Anglicans, say, in that community are strong, financially and numerically, and the extreme High Church doctrine prevails, which I, as a Methodist consider rank heresy (as I have a right to do as a free citizen in a free country): If this scheme were to pre-

vail, the State compels me not only to support the Public School which I use, but also to contribute out of my earnings to the support of a school which teaches, to me, heretical doctrines. Is that fair? That would be coercion with a vengeance. The converse, of course, applies with equal force.

The writer also asserts, on page 29, "Others are opposed to the State undertaking in any way to impart religious instruction," and while not combatting this as a correct principle, he endeavors to surround it by stating as follows: "While as a matter of fact the State has nothing to do with the special instruction imparted in the Voluntary Schools," and again, "no money from the public funds will be used for supporting any special instruction imparted in a Voluntary Public School." There may be a species of book-keeping to work out this last problem which I have not learned; however, my answer is, that if the Government is powerless to dictate as to any special instruction, and no public money goes to support such special instruction, the public money does go towards the elementary instruction part, and to that extent helps to keep alive an institution in which religious instruction is a very important factor, and an institution the continuance or multiplication of which tends to impair our national system, which we all ought to support and make as perfect as possible. The State has nothing to do with religion; it ought not to subsidize, out of the funds of the general taxpayer, any school where exegetical lessons of a doctrinal or denominational character predominate or are regularly practised, simply because that school promises to introduce the Public School curriculum. As I said in 1897 before this Department, in a paper on "Religious Instruction in Public Schools," "They (the time table and curriculum) are as full now as anybody could wish for, and contain the absolute essentials to give the children an education helpful and necessary in fighting life's battle, and the education for which we are all struggling. It goes without saying that the children, as men, in this life's battle, will not succeed by their expert knowledge of the thirty-nine articles, Confession of Faith or the various catechisms of the various other denominations, and if this religious exposition is to be forced in, something essential must be forced out, and the child leaves the school imperfectly equipped for fighting his way in this world, and questionably prepared for his journey in the other." It has only to be stated to be endorsed, that all the school hours are barely sufficient now to get over the prescribed work, and the hours are sufficiently long; if so, how can

the following statement on page 30 be true?—"In voluntary schools special classical, scientific, commercial, mechanical, religious or other instruction may be imparted to the pupils, *provided*, however, that it in no way interferes with the efficiency of the work of imparting the elementary instruction required by the State curriculum." It is absolutely impossible, as a practical issue, to do it, apart altogether from the question of the State's right to take the money of the general taxpayer to, in any measure whatever, support or aid in the inculcation of denominational shibboleths. The State's duties are those which pertain to this life only, and to make a useful citizen out of the child. The moral standard of our Public School system has been ably reviewed by Mr. Millar, Deputy Minister of Education, in his essay on the "Education for the Twentieth Century," just issued, and our school laws lay down very plainly what the teacher shall do in the way of precept and example, etc.

Our Public School system now does (quoting from page 33) harmonize the interests of the State, the parent and the teacher all in one national system; the affiliation, however, of the voluntary schools on the lines laid down would cause a segregation, and with the other evils, have the effect of drawing off most of the pupils to the denominational schools, leaving our State institution to take care of the husks; or if it did not go so far as that, it would unharmonize what is now harmony, create a double burden on the taxpayer, and, perhaps the worst feature of all, create a divided and narrower race.

*THE WHOLE BIBLE SHOULD BE A TEXT-BOOK IN OUR
PUBLIC SCHOOLS.*

REV. W. A. COOK, B.A., THOROLD.

It is not our intention in this discussion to traverse the ground of history in connection with the periodic agitation for and against the introduction of the Bible as a text-book of instruction in the schools of our Province. No doubt most of you are conversant with that history which covers a period of fifty years, and which resulted in our Roman Catholic brethren gathering their children under their own wing in the Separate School system, and in our Protestant schools coming to have little or no biblical instruction.

Nor is it our intention to discuss the large question of the right of the State to give or withhold religious instruction as a part of its system of education. We believe that it is just this phrase, "religious instruction," that has been the bone of contention, and because of this phase of the question being made so prominent, other and equally important phases have been lost sight of almost entirely.

The whole question of Bible study in our schools and colleges in the past fifty years, has failed to receive the support it deserves, because most of its advocates and their opponents could not separate "biblical instruction" from "religious instruction"—while the doctors differed the patient died. Compromise followed compromise unsatisfactory to all, until, at last, the feeble light of biblical instruction in our schools has become more like the phosphorescence of decay than the light of virility and life.

The situation has now changed. We have got beyond the stage of histrionics, and are now on the platform of practical common-sense, where all religionists of every stripe and color may sit with intertwined arms and with mutual forbearance, seeking the common good of our children, their better education, their greater efficiency to the State, their greater stability in physical, mental and moral character. The heat of bitter controversy has given place to calm, reasonable, intelligent reflection upon the whole subject. The enlightened experience of educationists throughout the Province

indicates to us a need in our schools and colleges. Now there is a possibility of a *via media* being found, to which all sections of Christian thought will agree, and that is, we believe, the introduction of the Bible into our Public and High Schools, Collegiate Institutes, Normal Schools, as a text-book of literature.

We are now living in an age when men are not satisfied with mere surface impressions. This is a questioning age. An age of invention and discovery, when men everywhere are digging far, far, beneath the surface and seeking out first principles. They demand the how and why for everything. The science of education, like all other sciences, has been making discoveries, revealing the fact that our splendid system of education in this Province is lacking a proper foundation. We have been paying great heed to the superstructure and neglecting the basic principles upon which all true, sound education must be built. We realize we have been making "bricks without straw." We have been painting and decorating the upper flats of the building while the foundation was crumbling beneath.

What is that foundation? The Bible, the whole Bible; not an abortive emasculated imitation, but the great library of sacred literature that has moulded and permeated the general literature of our mother-tongue. We learn from the authorities in nearly every branch of education to-day that their different subjects of study, if not actually founded upon, are permeated through and through with references from or allusions to this library of sacred literature.

The student of law, it is true, does not turn to the Bible as his text-book in his studies of law, yet it is a fact, conceded by the greatest lights of the legal profession, that no student of law can be truly intelligent of the fundamental principles upon which all law is established without reference to the principles of such set forth in the Bible.

There we have the fundamental principles of the civil and criminal codes of civilized nations. The whole system of jurisprudence is of necessity based upon the principles of such set forth in the Bible. Judge Story in his "Institutes of International Law," says: "One of the beautiful traits of our municipal jurisprudence is that Christianity is part of the common law from which it seeks the sanction of its rights and by which it endeavors to regulate its doctrine." Let us, then, give our future lawyers every possible help, by giving them the opportunity of a working knowledge of this

vast storehouse of literature which bears directly upon their intelligent interpretation of the spirit of the laws they will be called upon to deal with. We handicap our young men and open a wide door for misinterpretation, which will naturally reflect upon the best interests of the State in the future, when we refuse to instruct them in the history and literature of the Bible at the period of life when they are best able to give attention to it. In the after pursuit of their professions there will be little time and opportunity for such a course of instruction. Give it to them in the schools and let them grow up with it continually before them.

The student of art, whether it be the art of painting or of music, is tremendously handicapped when he is not intimately acquainted with the history and historical characters of the Bible. Not that the Bible teaches the art of painting or music, but the Bible and its history has been the source of inspiration to our great painters and musical composers throughout all the centuries of the Christian era. Imagine a student of art attempting to enter into the spirit of many of the great Italian painters, while studying the detail of their works, without seeking to gather inspiration from the same source from which the painter manifestly had gathered his. The student might make a very good copy, but he never could throw on his canvas the life and spirit of the master's work. Or what student of music can appreciate fully such great compositions as Handel's "Messiah," Mendelssohn's "Elijah," Haydn's "Creation," Gounod's "Redemption," Stainer's "Resurrection," without, in a very intimate sense, knowing the history of the persons and events which suggested such themes to the composers, and which were in themselves the inspiration of such soul-stirring composition? It is the Bible and the Bible only that has made possible the great wealth of music and of song that has come to us as the legacy of past generations. The world and the present generation of men would be poorer to an extent beyond the possibility of conception did we remove from the world all the music and painting that owe their suggestiveness of theme and character to the Bible. One great reason why there is so little true art yet in Canada is possibly because our young have not been educated in the great histories that have in the past in other lands made the artist's or musician's soul burn within him with lofty conception and vivid imagination. We are doing an incalculable injury to our young in withholding from them such a storehouse of wealth. And more than that, we are perpetuating the prosaic character of our national life, if not

doing a greater injury to the well-being of the State, by refusing our young the necessary training in this department.

The influence of the Bible upon law, painting and music, is comparatively insignificant when compared with its influence upon the whole literature of the English-speaking world without referring to that of other tongues. From the early beginnings of our own Celtic literature, merging itself into that of the Anglo-Saxon, from stage to stage we note the development of soul and spirit in the creations of the poets and writers of the past centuries. Where could we have had the creations of Milton and Chaucer, the power and spirit of Shakespeare, the subtleties of Bacon, the imagination of Spencer, the satire of Dryden, the understanding of Locke, and the whole galaxy of poetical and philosophic literature which studded the literary heavens of the eighteenth century with such bright stars? Such soul and spirit were owing to the place the Bible and Bible story had in the minds of these men.

To take only one instance out of the multitude that might be cited, we may see how large an influence the Bible stories of persons and events have exercised in English literature. The example we refer to is that of Joseph of Arimathea. Much of the Arthurian mythology centres around this single Bible character. "The vivacity of the Celtic fancy" was not slow in appropriating to its use whatever of fiction might be mingled with fact. The stories of King Arthur began to be sung by the camp fires and at the feasts of Celtic warriors as early as the fifth century. This river of Celtic imagery flowed on through the centuries, increasing in volume and in power until it has now become an exceedingly interesting and important part of English heroic literature. We hear Nennius, in the eighth century, singing his songs of King Arthur's twelve battles. In the twelfth century Walter Map puts a "Christian soul into the entire body of Arthurian Romance" giving us the "Romance of the Holy Graal," sometimes called the "Romance of Joseph of Arimathea." The "Graal," according to its legend, was the Holy Dish which contained the Paschal Lamb at the last supper of Christ with his disciples. In succeeding centuries this river of romance-literature flows on, gathering to itself new beauties and giving inspiration and life to new creations. Its muddy waters, becoming clarified as increasing streams of biblical romance flowed into them, until in our own day we hear Lord Tennyson singing the same songs in his "Idylls of the King," giving us another setting of the "Holy Graal."

It is such facts in the history of literature that make us pause and think. What would our literature be without the stable, pure, holy influence of the Book of books? Not only do the Arthurian legends reveal unmistakeably the source of inspiration for all their writers, but the whole of our literature bears the stamp of biblical influence and power. To appreciate intelligently the characteristics of English prose and poetic literature, to enter into the mind and spirit of the different authors, the student of such literature must needs have a close acquaintance with the sacred text.

We want the best for our children; we want them to be educated in the highest sense. We have not touched upon the reflex moral influence that will result to future generations in the purifying, ennobling and uplifting of the ideals and characters of our youth. For the placing of the Bible as a text-book of sacred literature into the hands of every child of school age could not but result in such a moral uplift. The Bible is its own monitor, and its influence will always be for the broadening and deepening of the moral as well as the intellectual character of all who study it. We need it if we seek a sure foundation and a permanent building in our educational system. We need it because we have not yet outgrown the need of God and God's wisdom in the directing of all our mundane interests. We need it as a bulwark against the moral and spiritual corruption of our children. We need it as the safeguard to the widespread interests of the State. We need it because it is God's book, because we need God, and it is the channel He has chosen to reveal Himself to us in history and experience.

But, you ask, how can we burden our children with more studies than they have at present? The complaint comes up year by year that they have more than they can possibly attend to with any degree of comfort and edification. It is not our desire to add greater burdens, but to lighten them, and to do so in the right way.

Beginning with the lowest forms, the primary classes, what burden would it be for the primary teacher to give half an hour, or even an hour, every day to the simple historical narratives of Bible events and persons, the teacher telling the story in simple language? There is no branch of study more suited to the youngest mind than just such as we find in abundance in the Bible.

Then in the first and second forms, beginning a more systematic study, giving an account of the wanderings of the Children of Israel and their final conquest of Canaan, a branch of Bible study

that arrests the attention and secures the intense interest of the most unruly.

Then in the third and fourth forms: In the Old Testament the history of Israel from the Conquest of Canaan to the Dispersion of the Tribes; in the New Testament, the Journeys of St. Paul and the Life of Christ.

Then in our High Schools and Collegiate Institutes: the books of the Bible and their writers, and the history, in brief, of the times in which they lived and the people to whom they wrote.

Then in our Normal Schools: that such provision as is necessary for the training of our teachers in this department be made, and that every teacher be required to pass a creditable examination in the general history of the Bible.

Such a course might with great profit take the place of many subjects on the present curricula of our schools. Such a line of Bible study could not possibly be a burden, and the results would more than compensate for the extra time devoted to it.

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 Ahner, Miss G., Toronto.
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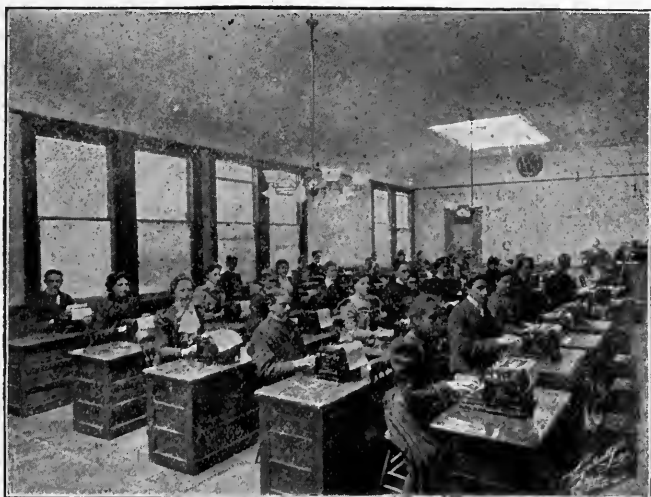
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